

Correction, Instruction:
OR, A
TREATISE
OF
Afflictions:

First conceived by way of
Private Meditations:

Afterward
Digested into certain Sermons.
And now published for the Help
and comfort of humble suffering
CHRISTIANS.

By T H O. C A S E, M. A. sometime
Student of Ch. Ch. Oxon. now
Preacher of the Gospel in London.

J Q B 13. 15.

Though he slay me, yet will I trust in him.

Nihil eo infelicius cui nihil infelix con-
tigit. Demet. apud Sen.

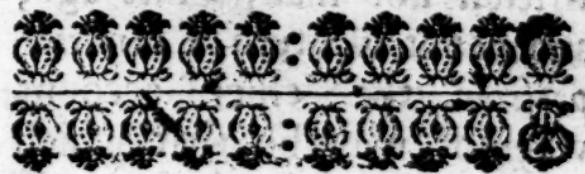
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James Smith

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James





THE
EPISTLE
TO THE
READER.

Reader,



His brief discourse before thee is an Epistle in it self: Not mine but Gods, containing matter of *Counsel* and *Comfort*, to the Generation of his Sufferers: It was written

written not many years ago,
and yet it wanteth a new im-
pression, the chief account
whereof may be that which
the Apostle giveth in a like
case, Heb. 12. 5. You have for-
gotten the exhortation which
speaketh unto you as unto Chil-
dren, &c. Truly there is the
reason of all our non-proficiency
under Divine Teaching; We
forget the Doctrine before we
come to the Use: by means
whereof, we are as great stran-
gers to the Cross, when we
come to suffer, as if we had ne-
ver heard of it, and thereby
it cometh to pass that we do
either despise the chastisement of
of the Lord; or else faint when
we are rebuked of him. If the
Affliction be in measure (as the
Scripture-phrase is, Isa. 37. 8.)
we are apt to despise it, as not
worth

worth taking notice of ; But if the Rod feich blood, presently it is intollerable and we begin to faint ; crying out in our passion, was ever sorrow like my sorrow ? as if we could have born any burden but that upon the back.

It is very sad to observe Suffering (Persecution especially) hath got an ill Name in the world : The Devil and a reprobate world have brought up a scandal upon the Cross, whilst sufferings immediately from God are interpreted as the fruits and Evidences of Gods hatred ; to obviate which discouragement the Apostle spends the twelve first verses of Heb. 12. by many irrefragable Arguments (the main whereof is the instance of all instances, the unparalel'd sufferings of the Son

of God to establish this conclusion, as a Cordial to keep the hearts of all the suffering Saints of God from fainting, sc. this,

Gods Rod and Gods Love may stand together.

Sufferings likewise from men, Persecution sc. for the Gospel sake are accounted no better then the stigmata of malefactors, marks of sedition and rebellion against civil Government: upon which the ignorant malicious multitude begin to cry out against them, as the Heathen of old,

Christians ad Leones; away with these Christians, cast them into the Lions den; Providence having so ordered it, that who soever with Caleb, Numb. 14. 24. Will follow the Lord fully, shall be exposed to the worlds hatred, and not their persons only

only but their suffering, be laden with the basest obloquies that the wit of malice can invent.

They are reputed

The Troublers of Israel,

The Pests of humane Societies.

Persons not fit to live in the world, &c.

And verily did the world speak as truly of them as they speak vilely; their censures did not exceed the bounds of justice; but *cansa facit martyrem, non paena.*

This duty considered it is (not less then to a wonder) observable with what titles of honour, the Spirit of God in holy Scriptures is pleased to dignifie the sufferings of the Saints, when (I say) they suffer, as Christians, that is to say;

For Righteousness sake, Mat. 5: 10. I Pet. 3. 14.

For

For the Name of Christ,

1 Pet. 4. 14.

Not because they have sinned,
but because they will not sin. Pl.
44. 22. 1 Pet. 4. 4, 5. Dan. 4. 18.

When for the Kingdom of
God, 2 Thes. 1, 5.

When they suffer that the
truth of the Gospel may not
suffer, Gal. 2. 5.

In these cases and the like, the
sufferings of the Saints, however
they may be ignominiously
traduced, 1 Pet. 4. 14.) by men
that are not competent Judges
either of the Saints or of their
sufferings, 1 Cor. 2. 15. Yet
they are most honourably at-
tested by the unerring witness
of the Holy Ghost;

They are called

Christians Letters testimonial
for Heaven, Mat. 5. 10.

The Gift of God, Phil. 1. 29.

answer-

answerable to that account
which our Lord had of his own
sufferings, John 18. 11.

The Cup which my Father
giveth me, &c.

Their Evidence for the King-
dom of Heaven, Mat. 5. 10.

The appearance of the glori-
ous Spirit resting upon them,
I Pet. 4. 14.

Their Baptism for and Conse-
cration to their heavenly Inheri-
tance, Mark 10. 38, 39.

The *spiritualia* of the Cross,
The after-sufferings of Jesus
Christ, without which Christs
sufferings (as a body) are not
compleat, though (as a media-
tor) they were perfect upon the
Cross at what time he cried out
missionary, it is finished.

Their Evangelical perfecti-
on, Jam. 1. 4. and no wonder
for sufferings were Christ his

Perfection, Heb. 2. 10.

A Fining pot for their Faith,
2 Pet. 1. 7.

The impovement of their
Graces, 1 Pet. 1. 6, 7. Rom.
3, 4, 5.

The enhancement of their Glo-
ry, 2 Cor. 4. 17.

Their conformity to Christ
their head, 2 Tim. 2. 11, 12.

In a word, glorious things are
spoken of sufferers and their
sufferings, for the testimony of
Jesus.

For the reviving whereof
upon the Heads and Hearts of all
Christ his Confessors and Mar-
tyrs, it hath been earnestly
beg'd by some that wish well
to the Interest of the Gospel, that
these Prison notions might be
reprinted

The Lord give them (indeed)
a new impression, that they
may

may be known to be the Epistle of Christ ministered by us, written not with Ink but with the spirit of the living God, nor in Tables of Stone, but on the fleshly tables of the heart, 2 Cor 3.3.

Surely discourses of affliction, can never be unseasonable. The Scripture tells us, that many are the sufferings of the Righteous, Ps, 34. 19. And dayly experience verifieth it; God chasteneth them, because they are no better, the Devil and the reprobate world hate them, because they are so good. The evil Spirit stirreth up his Instruments to vex and molest the Saints, that he may make an advantage of their troubles (one way or other) to hinder the course of the Gospel. Most of his assaults are convey'd to us by Afflictions: therefore when we are bidden

den to resist the Devil stedfast
in the Faith we are told im-
mediately, that the same affi-
ctions are accomplished in our
brethren that are in the world,
I Pet. 5. 9.

Possibly an hour of temptati-
on may be nearer to us then we
are willing to believe; that
which maketh me dreadfully
suspect it, is the incredible
swarmes of Priests and Jesuits,
those deceitfull workers, Eni-
mies to all pure Religion and
Loyalty; who like the Egyptian
Locusts are come up into all the
land, and rest in all our Coasts.
And certainly these Polypragmat-
ists are not in the midst of us,
as Idle no-bodies, or cunning Gyp-
pies, to pick Pockets only, (though
surely they are not meanly
instructed in that profound
mystery also; to the no small im-
poverishing.

poverishing of that state wherein soever they are, and the filling of their own Pockets, and of their *holy Fathers Exchequer*) but they drive an higher trade: Witness the formidable increase of *Popish Proselytes* and *Sectaries* in *London* and other parts of the *Kingdom*. I know there is *altum silentium*, a deep whist amongst the *Romanists* in *England* in comparison of what it was in *times past*, when their *hopes ran lower*, then no voice was heard from them, but *Libels* and *Invectives* against the state or complaints of the oppression and sufferings of poor *Catholiques*; oh the *Persecution* they groaned under.

I take not their silence now to be any fruit of their *modesty*: as if their *spirits* were more *mild*, or their *principles* less
per-

pernicious ; but I look upon it
as an Argument of their present
success, and of their future con-
fidence. I wish it be not a *Vail*
and *Cover* of more secret and
mischievous Machinations, that
they mutter not among them-
selves, as those *malicious Enemies* of Gods people in Nehe-
mias time, Chap. 4. 11.

' That they shall not know, nei-
' ther shall they see till we come in
' the midst amongst them, and slay.
' them, and cause the work to
' cease, &c.

Certainly so far as this pesti-
lent *superstition* prevaleth, so
far are kindled those fires, and
the furnace prepared, wherein
it will be tried who be pure *met-*
tal, and who be *Tin*, *dross*,
reprobate silver, whom the *Lord*
bath rejected, Jer. 6. 30. Popery
cannot long subsist unless it be
sup-

*Supported by Persecution. The
pernicious Abettors of the My-
stery of iniquity, have always
gone in the way of Cain : Popery
is a bloody Religion : Witness*

The Parisian massacre.

*The stained Quinquenium of
the Marian Reign.*

The Invasion of 88.

The Hellish Powder-Plot.

The late Irish Rebellion.

*The Inhumane Butcheries in
Piedmont.*

The firing of London.

*These and many more mon-
strous conceptions of that Mo-
ther of Harlots, and abominati-
ons of the Earth Revel. 17. 6.
stand as everlasting Monuments
of Romes Innocency.*

*Let us not begin to flatter
our selves with the vain con-
fidence that God will not punish
his people by those that are worse
than*

than themselves, Heb. i. 33.
England hath finned at that
rate, that God may iustifie him-
self in the severe execution of
of that bitter *Reproach* once
threatned against a people, al-
together *as good as our selves* ;
I will bring the worst of the Hea-
then, and they shall possess your
houses, Ezek. 7. 24.

For the preventing of so
shamefull a destruction (if yet by
Divine Prerogative it may be
prevented) let us take the
course of Gods own prescri-
bing, sc. by sound Repentance and
solemn reconciliation, to prepare
to meet our God, and lay bold of
his strength that we make peace
with him, Isa. 27. 5. Let us do
this. And then, if judgment
come, Judgment it self can do
us no harm: but otherwise, if
mercy come even mercy it self can
do

*do us no good. The Lord teach us
in this our day, to know the things
of our peace before they be bid
from our Eyes.*

Reader, I take my leave of
thee (with that usual Conclusion
wherewith Mr. John Reynolds
dismisseth his friends in all his
letters. I commend thee to the
love of God and hatred of Popery,
only begging of thee, that
when thou prayest thou wouldst
remember

A poor sinner, yet

thy Servant for

Jesus sake,

Tho: Case.

To

To the R E A D E R.

Reader,

THOU hast here in these following Leaves some PRISON-THOUGHTS, I wish I could say, EXPERIENCES. If I have not written herein what I have FOUND, I bless God, I have written what I have SOUGHT. I must humbly confess with holy Paul, & λογίζουμαι κατά πέναν, I count not my self to have apprehended ; yet through Grace I can add w^tth that blessed Saint, But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before ; I PRESS TOWARDS THE MARK. God hath taught me somewhat of the Doctrine, if he would please to teach me the Use ; God hath in some measure shewⁿed me WHAT is to be gained by Afflictions, if He wou'd also teach me HOW to gain it, I should with Moses, account my sufferings greater riches then the treasures of Egypt. The discovery is sweet ; if my heart deceive me not, I wou'd not exchange it for the wealth of both the Indies ; the possession infinitely precious. For thy advantage I have been perswaded to print ; my prayers shall accompany my papers, That that GOD, who quickeneth the dead, and calleth things that are not as though they were, would please to make these broken Expressions answer the ayms : and for the ayms sake despise them not, but pray thou also ; and when thou prayest, remember the chiefest of sinners, the poor and unworthy Author, who, whilst yet in the Land of the Living, will be

Hoc tantum oro,
ut cum patitur etiam
Tertulliani
peccato sis meme-
neris Tert. Apol.

Thine to serve thee,
in the Gospel of Christ,
Tho. Case.



To my Reverend Friend,
Mr. Thomas Cafe,
Minister of the Gospel, &c.

Sir,



Thank you
for the fa-
vor you did
me in af-
fording me
a sight of
your Papers,

I had heard much of your noti-
ons concerning afflictions, and
therefore was very thirsty till
you were pleased to give me to
drink of the Fountain: I can
now say as that Queen, *The
one

To the READER.

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now say as that Queen, *The
one

one half was not told me ; fame
came much short of taste : We
are perfect in no Lessons so
much as those into which
God whippeth us ; and can-
not speak of of any argument so
warmly aud feelingly, as when
we speak out of present expe-
rience : To treat of *afflictions*
when we our selves flourish-
and abound in ease and plen-
ty, favoreth more of the *Ora-
tor* then the *Preacher*, the brain
then the heart : Certainly guess
and *imagination* cannot be so
good a midwife to such con-
ceptions as *sense* and *feeling*.

It seemeth when you went
into *prison*, the Spirit of God
went into prison with you ;
and when you were *shut up* to
others, you still *lay open* to the
visits and free breathings of
his grace ; the *restraints* and
enclosures

me enclosures of a prison cannot
prejudice the freedom of his
operations: He is a close pri-
soner indeed that is shut up, not
only from the society of men,
but converse with the Holy
Ghost. I begin to see there is
somewhat more then a strain
and reach of wit in Tertullians
consolatory discourse to the
Martyrs: * You went out of
prison (saith he) when you went
into it, and were but sequestred
from the world, that you might
converse with God; the greatest
prisoners and the most guilty are
those that are at large, darkened
with ignorance, chained with
lusts, committed not by the Pro-
consul, but God, &c. The Lord
often manifested himself to
his Prophets in a Wilderness,
and to you in your secession and
retirement.

Sir,

catenas induit mundus, &c. Tertul. ad Martyr.

* cætera a-
nimæ impe-
dimenta s. que ad li-
men carce-
ris deduxe-
rint vos, quo usque
& parentes
vestri ex
inde si gre-
gati eis
mundo nec
hoc vos con-
sterner quod
sigregari
estis a mun-
do, si enim
recogitemus
ipsum ma-
gis mundum
carcerem
esse, exisse
vos e car-
cere quam
in carcere
introisse in
telligemus.
maiores te-
nebras ha-
bet mundus,
graviores

Sir, I could even envy your
prison-comforts, and the sweet
opportunities of a *religious*
privacy: We that are are broad
are harassed and worn out
with constant publick labors,
and can seldom retire from
the distraction of business for
such free converse with God
and our own Souls: But we
are not to choose our own por-
tion; crosses will come soon
enough without wishing for
them; and if we were wise we
might make an advantage of
every condition.

Good Sir, be perswaded
to publish those Discourses;
the Subject is useful, and your
manner of handling it warm
and affectionate; do not de-
prive the world of the com-
fort of your Experiences;
Certainly my heart is none of
the

the tenderest ; yet if heart an-
swere thy heart I can easily fore-
see much success, and that you
will not repent of the publica-
tion : The Lord bless your
endeavors in the Gospel of his
dear Son : I am, Sir,

Yours in all

Christian observance,

Tho: Manton.

Errata.

- PAGE 53. LINE 27. TO SUPPORT ADD HIM.
1 ult. in for to, at the end of the line.
- P. 72. l. 8. add lament before cb. 3. &c.
- p. 79. l. 18. prayerfull for powerfull,
- p. 81. l. 25. fit for see.
- p. 86. l. 4 last word, make it into.
- p. 90. l. 3. last word, make it live.
- p. 92 l. 23. add yet before Isaacs.
- p. 68. l. 19. instead of verse 8. make cb.
23. 10.
- P. 129. l. 2. ἐλεγέται νοτί?
- P. 140. l. 9 irradiat for errad.
l. 21. light for life.
- P. 187. l. 18. for imperinent make impen-
nitent.
- p. 204. l. ult. but three, for wherin make
when.
- p. 207. l. 18. for in make is.
- p. 313. l. 20. to Grace add s.
- p. 217. at l. 24 add in the Margin verse 7.
- P. 235. l. 5. between when and bindeth add
He.
- P. 228. Margin l. 3. for averti make in-
inveniri.
- p. 236. against l. 22. Margin for fluctu
make stellis.
- p. 248. l. 25. ad d. to ready.
- P. 249. l. 25. add on to set.
- By reason of the Authors absence, these
and other faults have escaped Correction,
for which the Printer craves the Readers
pardon.

Παθίμα, Μαθίμα.

Correction, Instruction.

THE Rod, and the Word.

PSALM. 94. 12.

Blessed is the Man whom thou chastenest, O Lord; and teachest him out of thy Law.

THIS Psalm being *Amenyea.* * Non est dubium quin de operis oribus domesticis loquatur quorum iniuria domini non minus sanctius, infesta & molesta erat quam omnes Gentium injuria, Calv. in loc. Praesertim ad regnum Saulis sanguinolentum ac violentum rescripsi. Musc. in loc.

Briefly, In the Psalm the Prophet doth these three things.

1. He doth appeal to God for vengeance on the persecutors; describing them by their pride, v. 2. Prophaneness, v. 3, 4. their intemperate virulency of speech, v. 4. Cruelty, and bloody practices, v. 5, 6. and lastly by their Atheistical security, v. 7.

2. He diverteth to the Enemies, endeavouring to convince them of the bruitishness and folly of their Atheism, the Mother and Nurse of the other impieties charged on them, v. 8. and that by a three-fold Argument. sc.

1. The power and skill of God in creating the hearing and seeing Organ in Man, v. 9.

2. The Sovereignty of God, and the Righteousness of his Judgements, which he executes in the world, v. 10. the former part.

3. His wisdom and knowledge, in enduing man with such an excellent intellectual faculty, whereby even the creature itself is able to attain to admirable

ble degrees of knowledge, v.
10. latter part, and 11.

3. *He labours to comfort the Godly against all the pressures and persecutions under which they did groan and languish.*

The first Argument which the *Psalmist* useth to this purpose is in the Text. sc. *The sweet fruit which is to be gathered from the bitter root of affliction*; the root indeed is bitter, but the fruit is sweet, even *divine instruction*; which therefore is no longer to be esteemed a punishment, but a blessing:

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy Law.

This being the subject I intend to insist upon, I shall without any more ado contract it into this Doctrinal point of Observation. sc.

That man is a blessed man, whose Chastisements are joyn'd with Divine Teachings, or,

It is a blessed thing when Correction and Instruction go together. The Rod and the Word make up a compleat blessing.

Doct:

I shall take chastisements here in the utmost latitude, for all kinds and degrees of sufferings, whether from God, or Man, or Satan; whether sufferings for Sin, or sufferings for Righteousness sake. And for the Doctrinal part of the Point, I shall endeavour these four things.

1. To shew you what those Lessons are which God doth teach his people by his chastisements.
2. What the Nature and Properties of Divine Teachings are.
3. In what tendency Correction lyeth in Order unto these Teachings: or, what Use God doth make of Affliction for the carrying on of the Work of Instruction in the hearts of his People.
4. I shall lay down the Grounds and Demonstrations of the Point : or Considerations to evince the happiness of that man whom God is pleased to teach by his Corrections.

I begin with the *Lessons* which God doth usually teach his people in a suffering condition. Amongst many which may fall within the experience of the suffering Saints of God, I shall observe unto you twenty several *Lessons*, most whereof like the teeth of the Spouse (you shall see) Cant. 6.6. will bear twins: or if any of them should fail, the rest will more then make up the account; which when I have presented at large, I shall then contract into three summary and comprehensive Instructions, which will contain the substance of all.

The first Lesson which God teacheth by Affliction is, *Compassion towards them which are in a suffering condition*. Truly we are very prone to be insensible of our Brethrens sufferings, when we our selves are at ease in Zion: Partly by reason of that sensuality which is in our natures, reigning in carnal men, and dwelling even in the regenerate themselves; whereby we let out our hearts so inordinately to the Creature-comforts which we possess, as to quench the tenderness and sense which we

20 Lessons
which God
teacheth
by affliction.

i. Lesson.
Compassi-
on towards
sufferers.

ought to have of the miseries and hardships of other men. Partly out of the delicacy of self-love, which makes us unwilling to sowe the relish of our own sweet fruitions, with the bitter taste of strangers afflictions. Partly through sluggishness and torpor of spirit, which makes us unwilling to rise up from the bed of ease and pleasure, to travel in the enquiry of the state of our Brethren either abroad or at home; so that (as the Apostle saith in another case) *we are willingly ignorant, and are not only strangers, but are content to be strangers to their miseries and calamities.*

One way or other, even Christians themselves, and such as are truly so called, are more or less guilty of the sin of the Gentiles; *Without natural affection, unmerciful, without bowels, without compassion.*

Rom. 1 31
εσοργησεται & ανελεημονας.

Hence you may find, that it was one of the errands upon which God sent *Israel* into *Egypt*, that in the brick-kilns there their hard hearts might be soffened and melted into compassion towards strangers and captives.

captives. Therefore when God had turn'd their Captivity, that was one of the first *lessons* of which he puts them in mind, *I have shewn you not to oppress a stranger*, there's the duty ; which, though negatively exprest, yet (according to the Rule of interpreting the Commandments) doth include all the *affirmative duties* of mercy and compassion : and the motive follows, for you know the heart of a stranger : How came they to know it ? *seeing ye were strangers in the Land of Egypt*. As if God had said, I knew thou hadst an heart of iron, and bowels of brass within thee, cruel and incompassionate ; and therefore I sent you into Egypt on purpose, that by the *cruelty* of the Egyptians I might intender your hearts ; and that by the experience of your own sufferings and miseries, you might learn as long as you live to lay to heart the anguish and agonies of strangers and captives ; that whensoever you see a stranger in your habitations, you may say, ' *O here is a poor Sojourner, an Exile,* ' *I will surely have mercy upon him,*

B 4 ' and

' and shew him kindness, for I my self
' have been a stranger and a bondslave
' in Egypt ; I know by experience what
' a fearful, trembling, bleeding heart
' he carrieth in his bosom, &c.

And upon this very account God still brings variety of afflictions and sorrows upon his own children ; he suffereth them to be plundered, banished, imprisoned, reduced to great extremities, that by their own experience they may learn to draw out their souls to the hungry, and mercies towards such objects of pity ; that they might say within themselves, *I know the heart of this afflicted Soul, I know what it is to be plundered, to be rich one day, and the very next day to be stript naked of all ones comforts and accommodations ; I know what it is to hear poor hunger-starv'd children cry for bread, and there is none to give them ; I know what it is to be banish'd from dearest relations, to be like arms and legs, torn out of the body, and to lie bleeding in their separation : I know what it is to be cast into prison, to be lockt up alone in the dark, with no other com-*

company but ones own fears and sorrows ; I know what it is to receive the sentence of death in our selves, &c. Shall not I pity, and pray, and pour out my Soul over such as are bleeding and languishing under the like miseries ! And this Argument yet makes deeper impression, when a Christian compares and measures his lighter burden of affliction with another's more grievous yoke ; and reasons thus within himself ; ‘ Imprisonment was ‘ grievous to me, and yet I enjoyed ‘ many comforts and accommodati- ‘ ons, which others have not ; I had ‘ a sweet chamber, and a soft bed, ‘ when some poor Members of Jesus ‘ Christ , in the Spanish Inquisition, ‘ and the Turkish Slavery, are cast ‘ into the Dungeon, and sink, with ‘ Jeremiah, into the mire ; their * feet + Ps. 105 : ‘ are hurt in the stocks, and the irons 18. ‘ do enter into their Soul ; others lie ‘ bleeding and gasping upon the cold ‘ ground with their undrest wounds, ‘ exposed to all the injuries of hunger ‘ and nakedness in the open air. I ‘ saw the face of my Christian friends, ‘ that ~~times~~, enjoyed refreshment in

' converse with dearest relations,
' while some of Gods precious people
' are cast into dark and stinking pri-
' sons, and do not see the face of a
' Christian, not of a man (possibly)
' in five, ten, or twenty years toge-
' ther, unless it be of their tormenters.
' I had fresh diet every day, not only
' for necessity, but for delight, while
' other precious servants of God want
' their necessary bread, lie starving in
' the doleful places of their sorrowful
' restraint, and woud be glad to eat
' bread that falls into the very loath-
' some excrements of Nature, and
' perhaps (for extremity of hunger)
' never stand to wipe it ; possibly,
' forced to rake dead and stinking
' carkasses out of their graves for their
' sorrowful food, to eat the fruit of
' their own loyns, yea to feed on their
' own dung, and drink their own piss,
' &c. Oh shall not my bowels yern,
' and my compassions be rouled with-
' in me, towards such Objects of mi-
' sery and compassion ?

Truly Brethren, we see it daily in
case of the *Stone*, *Toothach*, *Gout*,
Strangury, and the like evils, other
com-

experience doth melt the heart into tears of sympathy and fellow-feeling, while strangers to such sufferings stand wondering at, and almost deriding the heart-breaking laments of poor wretches. Brethren, that you may not wonder at this, consider I beseech you what the Apostle speaks of Christ himself : *It behoved him in Heb. 2.17. all things to be made like unto his Brethren, that he might be a merciful and faithful High Priest in things pertaining to God.* And again, *We Ch. 4.15. have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are.* And Chap. 5. 2. *Who can have compassion, &c. for that he himself also is compassed with infirmities.*

A man would say within himself, Why what need had the Lord Jesus to invest himself with a body of flesh that he might know the infirmities of our nature, since he was God, and knew all things ? Nay, but, my Brethren, it seems the knowledge which Christ had as God, was different from that knowledge which he had as

man ; that which he had as God, was *intuitive* ; that which he had as man, was *experimental* ; experimental knowledge of misery is the heart-affecting knowledge ; and therefore Christ himself would intender his own heart, as *Mediator*, by his own sense and feeling : And if the Lord Jesus, who was *Mercy it self*, would put himself into a suffering condition, that he might the more sweetly and affectionately *act those Mercies* towards his suffering Members, how much more do we, that by nature are *incompassionate and cruel*, need such practical teachings to work upon our own hearts ? Certainly we cannot gain so much sense of the Saints sufferings by the most artificial and skittull relation that the tongue of men or Angels is able to express, no nor by all our *Scripture knowledge*, yea though *sanctified*, as we do by one dayes experience in the School of Affliction, when God is pleased to be the *School-master*.

This is one end why God sends us thither, and the first Lesson we learn by Affliction, sc. *Sympathy* with,

with, and compassion to, our suffering Brethren.

I come to the Second Lesson.

And that is, *By Chastisements God doth teach us how to prize our outward earthly mercies and comforts more, and yet to dote upon them less; to be more thankful for them, and yet less ensnared by them.* This is a Mystery indeed to Nature, a Paradox to the World; for naturally we are very prone either to slight, or to surfeit; and yet (it is sad to consider) we can make a shift to do both at once; we can undervalue our mercies even while we glut our selves with them, and despise them even when we are surfeiting upon them. Witness that inculcated caution by Moses and Joshua. *When thou hast eaten and art full, take heed thou forget not the Lord thy God.* Behold, while men fill themselves with the mercies of God, they can neglect the God of their mercies: When God is most liberal in rememb'ring us, we are most ungrateful to forget God. Now therefore that we may know how to put a due estimate upon mercies, God often cuts us short, that we may learn to

2 Lesson.

1. to prize
comforts
more.

Deut. 8 10.

11, 12. and

6, 11, 12.

to prize that by want, which our foolish unthankful hearts slighted in the enjoyment. Thus the Prodigal, who while yet at home, could despise the rich and well-furnisht table of his father; when God sent him to School to the *Swine-trough*, could value the
 Luk. 15. 7. bread that the Hinds did eat; *How many of my fathers hired servants have B R E A D enough, and to spare!* He would have been glad of the reversal of broken meat that was cast into the common-basket.

I do not believe David ever slighted the *Ordinances*, yet certainly he never knew so well how to estimate them, as when he was banisht from Psalm 84. them; then a *Porters place*, the *Sparrows nest*, and the *Swallows neighborhood* to the Altar of God, were matters of envy to him: The Psal 42.5. remembrance of the company of *Saints*, & 110. 3. the beauty of the *Ordinances*, and the Plat. 63. 2. presence of God, fetcheth tears from his eyes, and groans from his heart, Psal 42.4. in his sorrowful Exile: *When I remember these things, I pour out my Soul in me, &c. My tears are my meat day and night.* Oh how amiable
 Verse 3.

ble are the Assemblies of the Saints, and the Ordinances of the Sabbath, when we are deprived of them ! *In those days the word of the Lord was precious.* *Object.* When was it not precious ? *Answ.* It was always precious in the worth of it : but now it was precious for the want of it : Prophets and Prophecies were precious, because rare ; so it followeth, *There was no open vision.* Want will teach us the worth of mercies. Our liberties and dearest relations how cheap and common things are they while we possess them without any check or restraint ? While we have the keeping of our mercies in our own hands, we make but small reckoning of them. Oh, but let God threaten a divorce by death or banishment, let Task-masters be set over us and our comforts, who shall measure out unto us at their own pleasure ; let us be lockt up a while under close imprisonment, and there be kept fasting from ~~our~~ dearest enjoyments ; then the sight of a friend, (though but through an iron grate) the exchange of a few common civilities with a yoke-fellow

*Carendo
potius quam
friundo.*

Sen. Ep.

fellow under the correction and controul of a keeper, how sweet and precious ? when as moneths and years of arbitrary enjoyments are past through, and we scarce sit down to reflect one serious view upon our mercies, seldom spread them before the Lord in prayer, or send up one thankful Ejaculation to God by night upon our beds, in this or the like manner ; ‘ Lord, what mercy is this ‘ which I enjoy in my *yoke-fellow*,
‘ *children, friends, liberty, estate, comforts and accommodations of all sorts*,
‘ not for *necessity* only, but for *de-light*, while others, better then I,
‘ languish under an unequal yoke,
‘ have great rebukes in their chil-dren, are separated from friends, de-spoil’d of their estates, imprison’d,
‘ banisht, afflicted, deserted, torment-ed ! How comes it to pass that so much mercy falls to my share ? that ‘ I want *nothing*, while others have *nothing* ? &c. Oh how rarely do we entertain such discourses with our own hearts, but pass by mercies common things, scarce worth owning ? whereas in the house bondage,

bondage, in a Land of Captivity, the
lees and dregs of those mercies will
be precious, which while the Vessel
ran full and fresh we could hardly
relish: In famine the very gleanings
of our comforts are better than the
whole *Vintage* in the years of plenty.

2. Not to
surfeit on
them.

And then secondly, As God teach-
eth us to prize our mercies, so by af-
fliction also doth teach us moderati-
on in the use of them, while we value,
not to surfeit. And indeed it is the
inordinate use of outward comforts
which renders us unfit to prize them;
we lose our esteem of mercies in ex-
cess: Surfeits do usually render those
things nauseous, which formerly have
been our delicacies: By our excesses
in Creature enjoyments, Reason
is drown'd in sense, Judgment ex-
tinguished in appetite, and the affecti-
ons being blunted by commonness of
exercise, even pleasures themselves
become a burden. Surely the ex-
cessive letting out of our selves to
sensual fruitions, is both a sin and a
punishment, while thereby we lose
both the creature and God, and our
selves at once.

Ex confue-
tudine be-
bescunt af-
fectus & si-
prava zo-
luptas do-
lor.

Now

Now this distemper God doth many times cure by the sharp corrosive of affliction, and by *hardship* teacheth us *moderation*. Partly by *inuring us to abatements and wants*, whereby that which at first was *necessity*, afterwards grows to be our *choyce*:

Phil. 4.12. Hence saith the Apostle, *I have learned to want*; how? why *God hath taught him to live of a little*: By feeding of us sparingly, God abates and slackens the *inordinacy* of the appetite.. Partly and especially, God takes off our hearts from inordinate indulgencies in a suffering condition, by discovering richer and purer satisfactions in Jesus Christ. It is Gods design by withdrawing the Creature, to invite, and fix the Soul upon himself: The voyce of the Rod is, *O taste and see how good the Lord is*; which when the Soul hath once perceived, thrusting the creature away with contempt and indignation, it opens it self to Psa.73 25: God, saying *whom have I in Heaven but thee?* and there is none upon Earth that *I desire in comparison of thee*. Surely it was in the School of Affliction that David learn'd that Lesson, even

even when the wicked prospered, and himself, with the rest of the godly, were plagued all the Day long, and Verse 14.
chastised every morning.

This is the second, and an happy Lesson, sc. to prize comforts more, and yet prey upon our comforts less.

A third Lesson, which God teacheth by his Chastisements, is, Self-denial and obediential submission to the will of God.

In our prosperity we are full of our own wills, and usually we give God counsel when God looks for obedience, as if we could tell God how it might have been better; and so we dispute our cross when we should take it up; but now ferendo discimus perferre, by bearing a little we learn to bear more; the tryal of our faith worketh patience: the more we suffer, the more God fits us for suffering, partly by working us off from our own wills: folly is bound up in the heart of Gods children, as well as our own; but the rod of correction driveth it far from them. God fetcheth out the stubbornness and perverseness of our spirits by the Discipline of the Rod: So that before

James 1.3.

Pro. 23.15

before he hath done with us, we have not a will to lift up against his will. And surely as we say to our children, Oh, it is a good rod, which breaks us of our stomachs. Partly by inuring us to the Cross : The Bullock unaccustomed to the yoke, is very impatient under the hand of the husbandman ; but after, she is inured to labour, she willingly puts her neck under the yoke : and so it is with Christians ; after a while the yoke of affliction begins to be well settled ; and by much bearing we learn to bear with quietness : A new Cart maketh a great noise and squeaking ; but when once used, it goeth silently under the greatest load. None murmur so much at sufferings as they who have suffered least : whereas on the contrary, we see many times that they are most patient who have the heaviest burden upon their backs. He fitteth alone, and keepeth silence, because he bath born it upon him : q. d. He is patient because he is acquainted with sorrows : When people cry out, Oh, never such sufferings as mine, it is an argument they are strangers to afflictions. Partly

Lam. 3.28.

also because by chastisements God works out, by degrees, the delicacy of spirit which we contract in our prosperity; mercy makes us tender: they who are always kept in the warm house, dare not put their head out of doors in a storm: none so unfit for sufferings as they that have been always dandled upon the knee of Providence: the most delicate constitutions are most unfit for hardship. But lastly and chiefly, this comes to pass, because by suffering we come to taste the fruit of sufferings. No ch-

Heb. 12. 11

tening for the present seems joyous, but grievous: At first, Chastisement seems very bitter, but afterwards it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby. The fruit of patience is not found at the first brunt, but after we are well exercised and acquainted with a suffering condition: affliction is the true moly, though the root be bitter, yet the fruit is sweet; there is meat in the eater, out of the strong comes sweetness: and then when the Soul begins to taste the sweet fruit which grows upon the bitter root,

it

Lam. 3. 26. it says with the Church in the *Lamentations*, It is good that a man
 37. should both hope and quietly wait for
 the Salvation of the Lord, it is good
 that a man should bear the yoke in his
 youth: i. e. I shall not be a loser
 by my suffering, I see the fruit will
 abundantly compensate the smart of
 a suffering condition.

Thus, I say, one way or other,
 God works his children into a sweet
 obediential frame by their sufferings.
 Even of Christ himself, the Son of
 Heb. 5. 8. God by nature, it is said; *He learned*
obedience by the things which he
suffered: He experimentally came to
i. e. re ipsa experitus est. know what it was to be subject to
 the will of his Father. It is most
 properly true of the adopted children,
 they learn obedience by the things
 which they suffer; and that not only
 in a passive but in an active sense.
 By suffering Gods Will we learn to do
 Gods Will: God hath no such obedient
 children as those whom he nurtures
 in the School of affliction. At
 length God brings all his Scholars to
 subscribe, *what God will, When God*
will, How God will: Thy will be
done

done on Earth, as it is in Heaven. A blessed Lesson.

A Fourth is, *Humility and Meekness of Spirit.* 4th Lesson,
Humility.

It is one of Gods designs in affliction, to hide pride from man : to spread sackcloth upon all his glory ; that so man may see no excellency in all the creature wherein to pride himself. God led Israel forty years in the wilderness to humble them : Job 33.17. Deut. 8. 2. 3. By the thorns of the wilderness God prickt the bladder of pride, and let out the windiness of self-opinion that was in their hearts. Prosperity usually makes men surly and supercilious towards their poor brethren ; The Pro. 18.23 ; rich answers roughly : Even while the poor useth entreaties, maketh his addresses to him with all humility and observance, he holds up his head, or turns his back upon him with scorn and contempt, and thinks himself too good to give his poor neighbour a soft and peaceable answer : *loquuntur lapides,* they speak hard things ; σχληρῶν. the roughcast *Nabals*, a man cannot tell how to speak to them. Pride is an humor which naturally runs in our

Jude 15:
πεπτῶν

Riches veins, and it is nourish'd by ease and
make men prosperity. And therefore to tame
proud, but this pride of spirit that is in man,
poverty God takes him into the house of Cor-
humbleth the heart. *reftion*, puts his feet in the stocks,
and there teacheth him to know him-
self: *He humbled thee, and suffered*

Deut. 8. 3. thee to hunger; Hunger brought
down *Israels stomach*, and did eat
out that proud flesh which began to
rankle. Hence it is that if you take
the children of God either yet in, or
newly come out of the furnace of
affliction, you shall observe them
to be the tamest, meekest creatures
upon the earth; as it is said of the
new Convert, Isa. 11. 6. A little
child may lead them: whereas be-
fore it may be they were so stiff
and high in the instep, that an angel
of God could not tell how to deal
with them; now the meanest of
Gods ministers or servants may
reprove and counsel, &c. *a little child*
may lead them: That *David whom*

2 Sam. 12. Sin made so fierce that he put his
3d. poor ammonitish prisoners and
captives to death in cold blood, yea
tortmented them to death with sawes
and

and harrows, and axes of iron ; and burnt them alive in fiery brick-kilns : Him did banishment and persecution make so tame, that not only the righteous might reprove him, but even the wicked might reproach him ; and he holds his peace ; or if he speak, they be words of patience and submission :

Psa. 141. 5.

So let him curse, because the Lord hath said curse David. A man by trouble comes to know his own heart, which in prosperity he was a stranger to ; seeth the weakness of his grace, and the strength of his corruption ; how nothing is weak but grace, nothing strong but sin ; and this lays him in the dust. *Oh wretch that I am !* and truly when a man hath learned this Lesson he is not far from deliverance, *Seek the Lord all ye meek of the earth, seek righteousness ; seek meekness, it may be ye shall be hid in the day of the Lord's anger.* This is Gods design, first, to meeken his people by affliction, and then to save them from affliction. *For the Lord taketh pleasure in his people, he will beautifie the meek with Salvation.*

2 Sam. 16
10.

Rom. 7. 9
Sin revi-
ved, and I
died.

Vc. 5. 24.

Zeph. 2. 3.

Psa. 145. 4

Fifthly, God by affliction disco-

5 Lesson, vers unknown corruption in the hearts
Discovery of his people. He led thee through
of corruption. the Wilderness these forty years to
humble thee, and to prove thee, to
Deut. 8.2.

know what was in thy heart ; i. e. to
make thee know what was in thy heart ;
what pride, what impatience, what
unbelief, what idolatry, what distrust
of God, what murmur, what un-
thankfulness was in thy heart : and
thou never tookest notice of it. I
tell you Christians, sin lyeth very
close and deep, and is not easily dis-
cerned till the fire of affliction comes
and makes a separation of the precious
from the vile. The furnace discovers
the dross which lay hid before. *What
shall I do (saith God) for the daugh-
ter of my people ? they are exceeding
bad, and they know it not : what
shall I do with them ? I will melt
them and try them : into the furnace
they shall, and there I will discover
themselves to themselves, and shew
them what is in their hearts. In the
furnace we see more corruption, and
more of corruption, than ever ap-
peared, or was suspected. Oh saith
the poor soul whom God hath
taught*

Jer. 9. 7.

taught in the School of affliction ;
‘ I never thought my heart so bad
‘ as now I see it is ; I could not have
‘ believed the world had had so much
‘ interest in my heart, and Christ so
‘ little ; I did not think my faith had
‘ been so weak and my fears so strong ;
‘ I find that faith weak in danger,
‘ which I had thought had been strong
‘ out of danger ; little did I think the
‘ sight of death would have been so
‘ terrible, parting with nearest friends
‘ and dearest relations so piercing ;
‘ Oh how unskilful and unwise am
‘ I to manage a suffering conditi-
‘ on, to discern Gods ends, to finde
‘ out what God would have me to
‘ do, to moderate the violences of
‘ mine own passions, to apply the
‘ counsels and comforts of the Word
‘ for their proper ends and uses ! Oh
‘ where is my patience, my love, my
‘ zeal, my rejoicing in tribulation ?
‘ Ah did I ever think to find my heart
‘ so discomposed, my affections so out
‘ of command, my graces so to seek
‘ when I should fall into divers tempta-
‘ tions ? what a deal of self-love, pride,
‘ distrust in God, Creature-confidence,

' discontent, murmur, rising of heart
 ' against the holy and righteous dispens-
 ' sations of God ; is there boiling and
 ' fretting within me ! Wo is me what
 ' an heart have I.

And besides all this, in the hour
 of temptation, God brings old sins
 to remembrance. We are verily

Gen. 42.

21

guilty concerning our brother, could
 Josephs brethren say, twenty years
 after they had sold him for a slave,
 when they were in danger to be
 questioned for their lives (as they
 feared :) and thus when the Israel-
 ites cry to God in their sore distress
 for rescue and deliverance, God puts
 them in mind of their old Apostacies :

Ye have forsaken me and served other

Judg. 10. *gods, &c. go and cry to the gods*

13. 14. *whom ye have chosen.* Suffering times

are times of bringing sin to mind :

1 Kin. 8 47 *If they bethink themselves in the land*

whither they were carried captives :

Heb. *If they bring back to heart,*

Captivity is a time of turning in

upon our selves, and bringing back

to heart our doings, which have not

been good in Gods sight : Thus David

under the rod could call himself to

account,

account, I thought on my ways, and Psa. 119.
turned my feet, &c. 59.

This now is another lesson which God teacheth by affliction; and it is of great use to humble us, and to empty and out us of our selves, to make us fly to Jesus Christ for righteousness and strength. In a word, God lets us see what is crooked that we may strengthen it, what is weak that we may strengthen it, what is wanting that we may supply it; what is lame that it may not be turned out of the way, but that it may rather be healed. Is. 45:24.
Heb. 12: 12, 13.

Sixthly, in the School of affliction 6 L. ff. na
Prayer.
God doth teach us to pray. They that never prayed before will pray in affliction. Lord in trouble they have visited Thee, they poured out a prayer when thy chastening is upon them. They that kept their distance with God before, yea that said to the Almighty depart from us, in their affliction can bestow a visit upon God, in trouble they have visited thee: and they that never prayed before, or at least did but now and then, drop out a sleepy sluggish

a Psa. 107
11, b 17,
c 23.

Jonah 1.
5, 6.

*Qui nescit
orare dis-
cat navi-
gare.*

wish, can now pour out a prayer when chastisement is upon their loins. a *Rebells*, b *Fools*, c *Mari-
uers*, even the worst of men, can cry to God in their trouble. The very Heathen-mariners fall to their prayers in a storm, and can awaken the sleepy Prophet to this duty; *What meanest thou O sleeper! arise and call upon thy God.* Hence we use to say, *He that cannot pray, let him go to Sea.* Thus I say affliction opens dumb lips, and untyeth the strings of the tongue to call upon God.

But whom God teacheth in affliction, they learn to pray in another manner, *more frequently, more fervently.*

First, *more frequently*; Gods people are vessels full of the spirit of prayer, and affliction is a piercer, whereby God draws it out. *For my love they are my adversaries, but I give my self unto prayer.* David was always a praying man, but now under persecution he did nothing else; *I give my self unto prayer:* as wicked men give themselves up to their wickedness, so David gave himself

Gal. 4. 6.

Psa 109 4.

himself up to prayer, he made it his work. Hence you may observe that most of all the Psalms are nothing else almost but the runnings out of David's spirit in prayer under variety of afflictions and persecutions; as his troubles were multiplied, so his prayers did multiply. The holy man was never in that condition wherein he could not pray, &c. Alas, it is sad to consider that in our peace and tranquility, we pray arbitrarily by fits and starts many times; we suffer every trifle to come and justle out prayer; but in affliction God keeps us upon our knees, (and as it were) tyeth the sacrifice to the horns of the altar.

And as he teacheth us to pray more frequently, so also to pray more fervently. Even of Christ himself it is said, that being in an agony he prayed more earnestly; more intensively; he prayed till he sweat again; yea till he sweat great drops of blood; he sweltered out his soul through his body in prayer; the reason whereof was, because he had not only the jangs of death, but the sense

Luke 22:

44:

convey-

sever,

intensius:

of his *fathers wrath* to conflict with all ; and so it is with believers many times ; outward afflictions are accompanied with inward disertion . So it was with *David*, *Psal. 22.* and *Psal. 116. 3, 4, &c.* And then he gathers up all his *strength* to prayer ; and like a true son of *Jacob* wrestleth with *God*, and will not let him go till he gets the *blessing*, *Psalm 143. vers. 6. 7. &c.*

Truly Christians , those prayers wherewith you contented your selves in the day of your *peace*, and *prosperity*, will not serve your turn in the hour of temptation ; then you will call to mind your, *short, slight, cold, dead, sleepy, formal* devotions in your families and closets , and be ashamed of them : Then you will see need of
Isa 6:7. *praying over all your prayers again, and stir up your selves to take hold upon God.* Indeed for this very end God sends his people into *captivity* that he may draw out the spirit of prayer, which they have suffered to ly dead within them. *Oh my dove that art in the clefts of the rock, in the secret places of the stairs, let me see thy*

thy countenance, let me hear thy voice : Cant. 2.
for sweet is thy voice, and thy coun-
tenance is comly. Christ's dove never
looks more beautiful in his eyes,
then when her cheeks are bedewed
with tears; nor ever makes sweeter
musick in his ears, then when she
mourns to him, out of the rock and
from under the stairs, in a dark and
desolate condition : then saith Christ
thy countenance is comly, and sweet is
thy voice,

Seventhly, By correction God brings 7 Lesson,
the Children of promise into more Acquaint-
ance with the Word. He
teacheth them out of his Law. As
here: It is good for me that I have
been afflicted, that I might learn thy
Statutes. God sent David into the
School of affliction, there to learn
the Statutes of God. By Correction
the people of God learn.

1. To converse with the Word of
God more abundantly.

2. To understand it more clear-
ly.

3. To relish it more sweetly.

First, By affliction they come to
converse with it more abundantly.

It is their duty at all times to study
 Colof. 3. the Word : To let it dwell richly in
 16. them in all wisdom : Job esteemed the
 Job 23. 12. words of Gods mouth more then his
 necessary food. And it is their happiness as well as their duty. Blessed
 Psal. 1. 1, 2. is the man that walketh not in the counsel of the ungodly, but his
 delight is in the Law of the Lord, and in his Law doth he meditate day and night. But what through distraction without, and distemper within, the children of God many times grow strangers to their Bibles, they suffer diversions to interpose between the word and their hearts. And as they pray arbitrarily, so they read arbitrarily, and suffer their Bibles to ly by the walls while they are taken up with other entertainments in the world ; and therefore God is forced to deal with them as we do with our children, to whip them to their books by the rod of correction : It is good for me that I have been afflicted, that I might learn thy Statutes. When they are cast out by the world, then they can run to the word Princes did sit and speak against me ; i. e. they sat

Psal. 119.
 23.

*sat in Council to take away his life,
that they might condemn him as a
traitor against Saul: and what did
he in the mean time? it follows, but thy
servant did meditate in thy Statutes.*

*And again, Princes have persecuted me
without a cause, but my heart standeth
in awe of thy word. While the persecu-
tors are consulting with the oracles of
Hell to sin against David, David is
consulting with the oracles of Heaven,
that he might not sin against God.
My heart standeth in awe of thy Word:
while they sinned and feared not, Da-
vid feared and sinned not.*

ver. 16. 17.

2. They learn by affliction to understand the Word more clearly. As it was with the Disciples in reference to Christ his Resurrection; the Resurrection of Christ was a lively Comment upon the Prophecies of Christ: These things understood not his Disciples at the first, but when Jesus was glorified, then remembered they these things: i e. they remembered them understandingly, they remembred them believingly, they knew what they meant: So it is with the people of God many times in re-
ference

Joh. 12. 16

rence to affliction ; the Rod expounds the Word, Providence sometimes interprets the promise. The children of God had never understood some Scriptures, had not God sent them into the School of affliction; then they can remember how it is written, &c. they can bring Gods Word and Gods Works together.

3. Affliction makes them relish the Word more sweetly. In prosperity many times we suffer the luscious contentments of the world so to distemper our palates that we cannot relish the Word, taste no more sweetness in it then in the white of an egg, as Job speaks in another case : but when God hath kept them for weeks, and months, and years it may be, fasting from the worlds dainties, when they are throughly hunger-bitten in the creature, then How sweet are thy words to my taste !

Psalms 119. sweeter then honey to my mouth : They
No 3. are the words which David spake in his affliction, witness Vers. 23. cum
24. Princes did sit and speak against me, but thy servant did meditate in thy Statutes : and what follows ? thy

Testimonies

Testimonies are my delight. And Vers. 161. with 162. Princes have persecuted me without a cause, &c. I rejoice at thy Word as one that findeth great spoil. The Rod did sweeten the Word : It is my delight, my joy, a nest of sweetneses. The full Soul loatheth Plo. 27.7. the Honey-comb : When we are cram'd with Creature-comforts, we nanseate many times the very Word it self, which is sweeter then the honey or the honey comb : but to the hungry Soule every bitter thing is sweet. Let God famish the world round about us, then how cordial is a word of Scripture-consolation? How precious are the Promises ! Oh, said a gracious woman reduced to great straits, I have made many a meals meat upon the Promises when I have wanted bread.

The Word is never so sweet as when the world is most bitter ; and therefore doth God lay mustard upon the teats of the world, that we might go to the brests of the Word, and there Isa. 63.11. suck and be satisfied with the milk of consolation. This is my comfort in Ps. 119.50 my affliction, for thy Word hath quickened

ened me. Blessed be God for that Correction which sweetens the Word unto us.

8 Lesson,
The need
of sound
Evidence
for Hea-
ven.

Eightly, God by bringing his people into troubles, especially, if life threatening dangers, doth shew them the necessity of sound evidence for Heaven and Happiness. Alas, with what easie and slight evidences do we often content our selves in the time of our prosperity, when the Candle of the Almighty doth shine in our Tabernacles; when all is peace and quiet round about us! The heart being taken up with other fruitions, we want either time or will to pursue the tryal of own estates. People mind only what will serve their turn for the present, and quiet their hearts, that they may follow their pleasures and profits with the less regret: and therefore, to save themselves a labour, they take that for evidence, which the sluggish carnal heart wisteth were so. But now in the hour of temptation, fig-leaves will cover nakedness no longer; nothing will serve the turn, but what will be able to stand before God, and endure the tryal

tryal of fire in the day of Christ : Oh then one clear and unquestionable evidence of interest in Christ , and the love of God, will be worth ten thousand worlds : Shadows and appearances of grace will vanish before the Searcher of hearts. It must be perfect love that will cast out fear : 1 John 4: 17

Truth and soundness of grace only can give boldness in the day of judgment. Ah, what idle and deceitful hearts have we in the midst of us, that can take up with loose conjectures, go to the Word and Sacrament with these evidences, upon which we dare not venture to dye ? And yet good and upright is the Lord that will teach sinners his way ; that by the thunder-claps of his righteous judgments will awaken the vain creature out of these foolish dreams, in which if they should dye, they were undone for ever. Well, let us be still urging and pressing this question upon our own Souls ; ‘ Will this faith save me when I come to stand before the Throne of the Lamb ? Will this Love give me boldness in the Day of Judgment ? Will this Evidence serve my turn when I come to dye ? Psa. 25. 8.

dye? Oh Christians, let us be afraid to lie down with that Evidence in our beds, wherewith we dare not lie down in our graves.

9 Lesson,
What an
evil thing
it is to
grieve the
Spirit.

Gen. 42.
21.

Res delica-
ta est Spi-
ritus san-
ctus.

A ninth is this; in the time of our trouble God causeth us to see what an evil and a bitter thing it is to grieve the good Spirit of God. When we are in the bitterness of our spirits, and want the Comforter, then we begin to call to mind how oft we have grieved the Spirit, which would have been a Comforter to us, and have sealed us up to the day of Redemption; and say within our selves in reference to the spirit of God, as sometimes the sons of Jacob said one to another in reference to Joseph; we are verily guilty concerning our brother, in that we saw the anguish of his Soul, when he besought us, and we would not hear; therefore is this distress come upon us. In some such language I say will the Soul in the hour of temptation bespeak it self. Ah, I am verily guilty concerning that tender Spirit of Grace and Comfort, which have often besought me

aid me as it were with tears, saying, *Ob
in do not this abominable thing which I Jer. 44 &
lie bate; but I would not hear. Is not
this He whose rebukes I have slight-
ed, whose counsels I have despised,
whose motions I have resisted, whose
warnings I have neglected, whose
warmings I have quenched, yea
whose comforts I have undervalued,
and counted them as a small thing?
Ah wretch, how just is it now that
the Spirit of God should withdraw?
that he should despise my sorrows,
and laugh at my tears; shut out my
prayers, quench my smoking flax, and
break my bruised reed? How just
were it that He, whom I would not
suffer to be a Reprover in the day of
my peace, should now refuse to be a
Repairer of my Soul in the hour of
my temptation! How righteous a
thing were it, that I, who so often
have carryed my strangely to his
Counsels, should now in my sorrows
be a stranger to his Comforts! that I
who have walk'd in the sparks of mine
own kindling, should now at length lie
down in sorrow! Well, if the Lord
shall please indeed to bring my Soul
1sa. 50.
II.*

out of trouble, and to revive my fainting spirit with his sweet Consolations, I hope I shall carry my self (for the future) more obedientially, to the counsels and rebukes of Jesus Christ in my Soul, and harken to the least whisperings of the Spirit of Grace.

To Lesson,
Communion with
God.

In licitis
perimus
omnes.

A tenth Lesson, by Chastisements God draws the Soul into sweet and near communion with himself. Outward prosperity is a great obstruction to our communion with God: Partly because by letting out our affections inordinately to the creature, we suffer the world to come in between God and our hearts, and so intercept that sweet and constant trafique and intercourse which should be between God and us. Gods people offend most in their lawful comforts; because there the snare being not so visible as in grosser sins, they are the easilier taken; we are soonest surprized where we are least jealous. Partly also for want of keeping up our watch against lesser sins: while our hearts are warmed with prosperity, we think many times small sins can do no great harm:

barm ; but herein we do wofully deceive our selves : for besides that, the least sin hath the *nature of sin* in it, as the least drop of poison is poison ; and that in *smaller sins* there is the greater contempt of God, in as much as we stand out with God for a trifle (as we count it,) and venture his displeasure for a little *sensual satisfaction* : I say, besides these and many other considerations , which may render our *small sins*, *great provocations* , this is one unspeakable mischief, that *small sins intercept our communion with God*, as much as *great sins*, and sometimes more : For whereas great sins by making deep wounds upon Conscience, make the Soul go bleeding to the Throne of Grace, and there to mourn and lament , and never to give God rest, till he gives rest to the Soul, and by a fresh sprinkling of the Blood of Christ, to recover peace and communion with God : Smaller sins not impressing such horror upon the Conscience, are swallowed in silence with less regret , and so do insensibly alienate and estrange the heart from Jesus Christ.

Mat. 5. 8

Christ. The least hair casts its shadow ; a Barley corn laid upon the sight of the eye will keep out the light of the Sun, as well as a Mountain. The eye of the Soul must be kept very clear that will see God : Blessed are the pure in heart, for they shall see God. Little sins, though they do not disturb reason so much as great sins, yet they defile Conscience, and the Conscience under defilement (unlamented) is shy of God, and God shy of it.

But now affliction sanctified, as it doth deaden the heart to the world, so it doth awaken and intender Conscience against sin ; the Soul is made sensible of her departures from God, and of the bitter fruits of that departure, and now begins to lament after God in Augustin's language ; Lord, thou hast made my heart for thy self, and it is restless and unquiet till it can rest in thee ; Return unto thy rest O my Soul. The Soul hath many turnings and windings, but with Noah's Dove, it can find no place for the sole of its foot to rest on, till it return into the Ark, from whence it came.

Fecisti nos
Domine ad
te & in-
quietum est
cor nostrum
donec re-
quiescat in
te. Aug.
Med.

came. And now when the Soul hath been weather-beaten abroad, if God will please to put forth his hand, and take it into himself, when dearest relations are become strangers, as David complains; if God come and give the Soul a visit; when the poor creature is in darkness and can see no light, then for God to lift up the light of his countenance, and shine in a gracious smile upon the Soul, and say unto it. *I am thy Salvation,* of what sweet and unspeakable refreshment and consolation is this to the afflicted spirit? and what a gracious condescension is this in God, that when the Soul by prosperity hath waxed wanton against Christ, and sported itself in unsavoury-like familiarities with strangers, Jesus Christ should send it into the house of Correction, and there by the discipline of the Rod correct and work out the wantonness of the flesh, and when he hath made it meet for his presence, take it into sweet and social communion with himself again! This is stupendious Mercy, Goodness that cannot be parallel'd in the whole Creation.

Psa. 88.8.
18.

In

Lesson,
The exer-
cise of
Grace.

Gal. 2.20.

Jam. 1.4.

Rev. 13.
10.

Jam. 1.4.

Verse 3.

Katayā
Etas.

In the eleventh place, God maketh affliction the exercise and improvement of grace. In prosperity grace many times lieth dead and useless in the soul, which affliction awakens and draweth forth into exercise: the winter of our outward comforts proves not seldom the spring of our graces: Frosts and Snow do starve the weeds, and nourish the good corn. Though faith and patience be of an universal influence into the holy life, The life I live in the flesh, I live by the faith of the Son of God: yet affliction giveth them their perfect work. Of the times of persecution it is said, Here is the patience and faith of the Saints, that is, now is the time for the Saints of God to exert their faith and patience, and to let them have their perfect work: there is a work of patience, and there is a perfect work; The tryal of Faith worketh patience, (i.e. the sufferings whereby our Faith is tryed, as gold is tryed in the furnace,) it worketh, or as the word signifieth, it perfecteth: The Cross exerciseth, and exercise perfecteth, the grace of patience: as sufferings arise, so patience

Patience ariseth also; Be patient, bre- Jam. 5. 7.
thren, till the coming of the Lord: i.e. do
you bear the affliction till Christ come
and take it off: let your patience be
of the same extent with your suffer-
ings. As Patience, so Faith is not
acted only, but perfected by tem-
ptations. Sometimes the Soul finds that
Faith lively in a suffering condition,
which before it questioned whether
it were alive or no; or if affliction do
not find it lively, it makes it lively:
the same furnace of affliction wherein
God tryeth our Faith he doth refine
it, and purifieth it more and more
from the dross of infidelity. They
are the purest acts of faith, which
the Soul puts forth in the dark: Faith
never believes more} then when
it cannot see; because then the Soul Isa. 50.10
hath nothing to stay it self upon but
God. Sense while it seems to help,
difficultates the work of faith by
doubling of it: a man must first believe
the insufficiency of what he seeth,
before he can believe the Al-sufficiency
of him that is invisible; We look not 2 Cor. 4.18
at the things which are seen, but at
the things which are not seen: It is
harder

harder to live by Faith in abundance, then in want. The Soul is a step nearer living upon God, when it hath nothing to live upon but God : yea and when God is not seen he is most believed. *My God, my God, why hast thou forsaken me?* Observe, and you shall find a great deal more of precious faith in that desertion, than of complaint : For first, Faith (like Pharez) breaks forth first, *My God, before forsaken :* And again, you have two words of Faith for one of despair ; *My God, my God, why hast thou forsaken me?* Faith speaks twice before Sense can speak once, And thirdly, Faith speaks confidently and positively, *Thou art my God ;* Sense speaks dubiously, *why hast thou ?* as if Sense durst not call it a forsaking while Faith dares say, *my God :* Surely Faith is never so much Faith as in desertion. Faiths triumphs lie in the midst of despair, and even in this sense also ; *Having not seen, yet believing, we rejoice with joy unspeakable and full of glory.*

1 Pet. 1.8.

Godly sorrow, how is it enlarged by sanctified affliction ! while that stream,

stream, which was wont to run in
the channel of worldly crosses, now
is diverted into the channel of sin:
I will bear the indignation of the Lord,
because I HAVE SINNED, &c.
Any burden is light in comparison
of sin, the very indignation of God.
The Soul that God teacheth by his
chastisements can stand under the bur-
den of Gods indignation for sin, when
it cannot stand under sin, which hath
kindled that indignation. Ah, cryeth
Job upon the dunghill, I have sinned,
what shall I do unto thee, O thou pre-
server of men? He forgetteth his
suffering in his sin; he saith not, I
have lost all my substance; I am now
upon the dunghill as naked as ever I
was born (save that I am clothed
with scabs.) my friends reproach me,
my wife curseth me, or (that which is
worse) she bids me curse God.
Satan persecutes me, and God him-
self is become mine enemy, &c. all
this is befallen me; what wilt thou do
unto me, O thou preserver of men?
but I have sinned, what shall I do unto
thee? &c. Sufferings lead to sin,
and sense of sin swalloweth up sense

Mic. 7. 9.

Job. 7. 20.

of sufferings. And what shall I say more? the time would fail to instance in other Graces, Love, Fear, Holiness, &c. By this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin: He for our profit, that we might be partakers of his holiness.

Grace is never more Grace than when besieged with temptations. The battel draws forth that fortitude and prowess, which in time of peace lay chill'd in the veins for want of opposition and exercise: Tribulation Marceret sine Adversario virtus.

Rom. 5.3. Worketh patience.

A twelfth Lesson, which they learn in the School of Affliction, is, The necessity and excellency of the life of Faith.

*I. The Necessity of living by faith: where Sense endeth, Faith beginneth
Hab. 2.3.4. The vision is for an appointed time:
I, but what shall we do in the mean time? Why the just shall live by Faith; live by Faith, or dye in despair: when God pulls away the bulrushes of Creature-supports, the Soul must either swim or sink. God teacheth this Lesson, Partly by the uncertainty of second*

second causes, the *vicesseitudes* that are in creature-expectations; a little hope to day, to morrow reduc'd to despair: good news to day, Pharaoh says *Israel* shall go; bad news to morrow, he rageth, and swears that if Moses see his face any more, he shall dye, &c. O the ebbs and flows of sublunary hopes! one speaks a word of comfort, another speaks words of soul-wounding terror; now a parcel of good words, anon a threatening: The sick man is in hopes of reviving to day, to morrow at the point of death. What a woful heart-dividing life is a life of sense, a life which is worse then death it self; to be thus bandied up and down between hopes and fears, to be baffled to and fro between the may-be's of second Causes! to be like Marriners upon the billows and surges of the tempestuous sea! They mount up to Heaven, they go down again to the depths; their Soul is melted because of trouble: they reel to and fro, and stagger like a drunken man, and are at their wits end, Heb all their wisdom is swallowed up. And partly God teacheth the

Exod. 8:8.

ch. 10:23.

Psal. 107.

25, 27.

necessity of a life of Faith by the disappointment of the Creature : How often doth the Creature totally fail,
 Job 6. 15. and abuse our expectation ! like the deceitful brook, to which Job most elegantly compares his brethren, which mocks the travell'r, and when he comes for a draught of water to quench his thirst, sends him away
 Verse 20. with confusion and shame. Surely men of low degree are vanity, and
 Psal. 62. 9 men of high degree are a lye : Men of low degree would help, but cannot, there is vanity ; and men of high degree can help many times, but will not ; no, not when they have promis'd and sworn ; there is a lye : both disappoint, the one by the necessity, the other by deceit ; and disappointment is one of the greatest torments that a rational creature is capable of :
 Isa. 20. 5. Trust defeated causeth sorrow of heart, and confusion of face; and the stronger
 Jer 14. 3. the confidence, the more shameful is the disappointment. Agag comes forth singing, Surely the bitterness
 1 Sam. 15. of death is past ; when behold he is 32, 33. going to his execution : both he and
 Ps. 142. 4. his hopes are hewen in pieces before the

the Lord. David himself looked on his right hand, and beheld, and there was no man that would know him. Peter-like, they know not the man; they made as if they had never seen him before. So that Churl, who is David? and who is the Son of Jess some Run-agate, some idle fellow that hath broken away from his master, &c. and it was not Nabal only that stood at this distance from him; his nearest and dearest acquaintance cast him off: Lover and friend hast thou put far from me, and mine acquaintance into darkness, Psal. 88. 18.

Refuge failed me, no man cared for my Soul; or as the Hebr. hath it, no man sought after my Soul. Saint Paul was in no better condition in the persecution which befell him at Rome;

At my first answer no man stood with me, but all men forsook me: not a man

of all them that sat under that famous Apostle's Ministry that would or durst appear to speak a word for him, or to him: Oh bitter disappointment, had not he had faith to support under it! And truly such is our expectation, whither we flee for helpin

^{1 Sam 25}
10.

^{Psa. 142 3:}

4.

^{2 Tim. 4.}

^{1 Sa. 20. 6}

be delivered, &c. Sorrow and shame
is the fruit of creature-expectation.
But now on the contrary, They looked

*Psal. 34. 5. unto the Lord, and were enlightened,
and their faces were not ashamed.* Faith
meets with no disappointment, God
is always better then our expectati-

*2 Tim. 4. 17. on; Nevertheless the Lord stood,
with me, and strengthened me, &c.
and I was delivered from the mouth
of the Lion.* By such experiences do
we learn the necessity of living by
Faith. *I had perished in my affliction*

*Ps. 37. 12. on, unless thy Law had been my de-
& 119. 92. light: i. e. unless David had learned
to live by a promise, he had been but
a dead man. Surely he dyeth oft
whose life is bound up in the dying
Creature: as oft as the Creature
fails, his hope fails, and his heart fail-
eth; when the creature dyeth, his
hope giveth up the ghost: He onely
lives an unchangeable life, that by
Faith can live in an unchangeable
God.*

We hear such things indeed in the
Word, but we believe them not till
our own experience convinceth us
of our infidelity. A long time do we
stick

stick totally in the creature, knowing no other life then that of Sense and Reason; *Sacrificing to our own nets,* and burning incense to our own drags: and because the Word tells us much of living by *Faith*, we would fain patch up a life between *Faith* and *Sense*, which indeed is not a life of *Faith*: we do not live at all by *faith*, if we live not all by *faith*; though we may use means, we must trust God, and trust him solely: and therefore, to bring us to this, God suffers us to be tired and vext with the mockery of second causes; and when we have spent all upon these Physicians of no value, then, and never till then, we resolve for Christ. When David had experienc'd sufficiently the falseness and hypocrisy of Saul and his Parasites, They delight in lies, they bless with their mouth, but they curse inwardly, Psa. 62. 4, then he resolves never to trust creature more: *My Soul wait thou only upon God, He only is my Rock and my Salvation*, Vers. 5, 6. Unmixt trust in God is the fruit of our experience of the creatures vanity: we ne-

ver resolve exclusively for God, till
with the Prodigal we be whipt home
stark naked to our fathers house. When
 * J.r.2.25. the Church had run her self ^{*} barefoot
in following her Lovers, who an-
swered her expectation with nothing
but fear, and sent her away with
shame instead of glory, Isa. 20.6. then
she can go home, and confessing her
Atheism and folly, gives up her self
purely to divine protection : After
shall not save us, We will not ride upon
horses, neither will we say any more to
 Hos. 14.3. the work of our hands, Ye are our gods ;
for in thee the fatherless findeth
mercy,

² The ex-
cellency of
a life of
Faith.

2. By the mutability and disap-
pointment of the creature God
teacheth his people the excellency of
the life of faith. David, when he
learn'd it in the School of Affliction,
prints it and publisheth it for the use
and benefit of after ages, Happy is he
that bath the God of Jacob for his help,
 Psa. 146.5. whose hope is in the Lord his God : He
had before, Vers. 3. entred a Caveat
against creature-confidence, Put not
your trust in Princes, nor in the son
of man ; and gives the reason of it,
there

there is no help or salvation in the best of men ; nor in the son of man, in whom there is no help : alas, he is but a little breathing clay ; and when that breath goeth forth, he returns to his earth : when the breath is gone , there is nothing but a little lump of clay remaining ; in that very day his thoughts perish : when the man dyeth, all his counsels and plots and projects dye with him : And having thus put in his Caution against creature-endance, and given in the account of the vanity thereof, he shews the difference between trust in a dying man, and a living God ; Trust in God is only able to make a man happy : they may seem happy, who have the great men of the world to trust to ; but he only is happy, who hath the God of Heaven to trust to ; Blessed is he who hath the God of Jacob for his help : why so ? because while they that trust in Princes shall be disappointed, he that trusts in God shall never be disappointed : For, 1. He is Jehovah, whose hope is in the Lord, or in Jehovah his God : Jehovah, a fountain of Beings, He gave a

Verse 4.

D 5 Being

Pla. 146.6. Being to Heaven and Earth, He made Heaven and Earth, the Sea, and all that therein is: and he that gave Being to every creature, can give Being to his promise also: Can any thing be too hard for a creating God? and as he can, so he will, for He keepeth Truth for ever: Heaven and Earth may pass away, but not one jot or one tittle of his promise shall pass away.

Mat. 5. 18 till all be fulfilled. Men may prove unfaithful, but God will never prove unfaithful; He keepeth Truth for ever; Faithful is he that hath promised, Heb. 10. 23. And thus the soul comes to see the sweetnes and excellency of a life of Faith, while others are mock'd and abus'd, and slain, by disappointment from the second causes; He is kept in perfect peace, whose mind is stay'd on God, because he trusteth in him: He liveth indeed, that liveth in him to whom Always is essential.

The excellency of a life of Faith discovers it self in these four particulars.

1. It is a secure life.
2. It is a sweet life.
3. It is an ease life.

4. It is an honorable life.

First, The life of Faith is a secure life, the only safe life: He shall dwell on high, his place of defence shall be the ammunition of rocks: How securely doth he dwell, whose fortifications are impregnable, inaccessible rocks? rocks so high that none can scale them; In the Hebr. it is, *He shall dwell in heights, or in high places; munition of rocks, or rocks so high that none can scale them; rocks so thick that no breach can be made in them, rocks within rocks; ammunition of rocks: and rocks so deep that none can undermine them:* surely a people or person rockt on every side, need not fear storming. Object. I, but though rocks may be a good fence, they are but ill food, a man cannot feed on rocks; rocky places are barren, though impregnable; he may be starved, though he cannot be stormed! No, the words following relieves that fear also, *Bread shall be given him; he shall have bread enough, and it shall cost him nothing; it shall be given him: and whereas a rock is but a dry scirr-*

ation,

ation, without either springs or streams, and thereupon a man might be exposed to perishing for want of water, *Thirst will stay as well as hunger*, therefore it is likewise added, *His waters shall be sure*; He shall have waters which neither Summers heat nor Winters frosts shall be able to dry up; *never-failing waters shall fill his Cisterns from day to day*; *His waters shall be sure*. Under such an excellent metaphor is the security of a life of Faith described; and this metaphor is expounded Isa. 26. 1. *Salvation will God appoint for walls and bulwarks*: *walls and bulwarks shall not be their Salvation*; but *Salvation their walls and bulwarks*, how safely do they dwell who are wall'd about with *Salvation* it self? the bulwarks are *Salvation*, and that *Salvation* is *Jehovah*; for so it follows, *Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength*; or the *Lord Jehovah is the Rock of Ages*: His place of defence is the ammunition of *Rocks*; and the *Lord Jehovah is those Rocks, a Rock of Ages*; *Ages pass*

pass away one after another, but the Rock abides, and abides for ever; In the Lord Jehovah is everlasting strength. He that rain'd Manna in the Wilderness, will give bread; and he that fetcht water out of the Rock, will be a never-failing fountain, his waters shall be sure. Oh the security of a life of faith!

And secondly, It is as sweet as it is safe. Is it not a sweet thing to fetch all our waters from the fountain, from the spring-head, before they be degenerated or muddled by the miry channel? why all my fresh springs are in thee, saith faith to God, Psal. 87. 7. Is it not sweet to be fixt and composed in the midst of all the mutations and confusions that are under the Sun? Why this is the priviledg of him that liveth by faith; No evil tidings shall make him afraid, his heart is fixed, trusting in the Lord, And again; Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee; Heb. Peace, Peace; that is, multiplied Peace; pure, unmixt Peace, constant and everlasting Peace is

Dulciss ex
ipso son'e
bibuntur a-
qua.

Psa. 112. 7.

the

the portion of him that liveth by faith, so far as he liveth by faith; unless sense and reason break into disquiet, he liveth in a most sweet and immutable serenity.

Thirdly, *It is an easie life*: It is an easie life to have all provisions brought in to a man without any care or trouble; why such is the priviledg of a Believer; he hath a quietus est, a supersedeas from all his cares. In nothing be careful, but in every thing by prayer and supplication with thanksgiving let your requests be made known to God. Faith leaveth a Believer nothing to do but to pray and give thanks; to pray for what he wants, and to give thanks for what he hath; that is all he hath to do. It is true, Believers must labour and travel in the use of means, as well as the rest of the sons of Adam: but, first, it is without care; in nothing be careful; without anxious, heart-dividing, soul-distracting care: O that is the thorn, the sting, which the sin of man and the curse of God hath thrust into all our labours, care and distraction;

Moder
uecurva
je.

and

and this faith putteth out: so that now all the labour of faith is an easie labour, like the labour of Adam in Paradise: Faith useth means, but trusteth God; obediently closeth with the Providence of means, but sweetly leaveth the Providence of success to God. Yea, Faith can trust God, when there are no means to use, and say, Although the fig-tree shall not blossom, neither shall fruit be in the Vines, the labour of the Olive shall fail, and the field shall yield no meat, the flock shall be cut off from the fold and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. Faith can live upon God, when there is a famine upon the whole Creation: The peace of God is as a *Court of Guard*, to fence the heart from all surprizes of fear and trouble: In nothing be careful, but in every thing pray and give thanks, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. As faith enjoyeth God in all things in the greatest abundance, so she can enjoy all things

things in God in the deepest want.
 Fourthly, and lastly, The life of faith is an honourable life. It is the honour of the Favorite that he can go immediately to his Prince when strangers must trace the *Climax* of Court-accesses. Yea, without all peradventure, it is an honorable life to live as God himself liveth; and this is the glory of God, that he liveth in himself and of himself: and truly in their proportion such honour have

The Saints
have an
au^τι^{λαρχη}
within
them
selves.

all the Saints. They live in God and upon God here by faith; and they shall live in God and upon God hereafter by sight, in the beatifical Vision.

Pro. 14:14. This is the excellency of the life of Faith, and this the people of God experience by their sufferings, whereby God calls them out of the world, and taking them into himself, he doth reveal to them by degrees the mystery and priviledg of living upon God, and upon God alone.

13 Lesson,
God ta-
keth us off distresses, God takes us off from self-
from self- confidence, and teacheth us to trust
confidence. HIM more, and our selves less. This
is

is the same with the former, save only that we speak now of trust in God, in opposition to *confidence in our selves*, and not in others; a disposition that prevails much in our natures; Ever since we rendered ourselves able to do nothing, nothing but sin, we think our selves able to do any thing; We fancy to our selves a kind of *omnipotence*, when all our strength is to sit still: Naturally we are prone to entertain and nourish high presumptions, of our own strength, and of our own wisdom.

I. *Of our own strength*: In our prosperity we think our selves able to carry any cross; we fancy our selves strong enough to carry away even *Samspons gates* upon our shoulders, and mettled to encounter any affliction in the world; but when the hour of temptation comes, we find we are but like other men, and are ready to sink, with Peter, if but one wave riseth higher than another. Usually sufferings before they come are like a *Mountain* at a great distance, which seems so small, that we think

think we could almost stride over it ;
but upon nearer approaches, when
we come to the foot of it, it appears
insuperable, and looks so huge, as if
it would fall upon us, and crush us in
Mat. 26. 35 pieces.

Peter is so big with love to
Christ, that he will dye with him
rather then forsake Him ; yea though
all the rest should betake themselves
to their heels, he will stand by him to
the last drop of blood ; and yet be-
hold, when it comes to the tryal, a
weak silly Damosel is able with a
single question to fright him out of
Verse 69. his confidence, and he doth not only
Verse 70. forsake, but forswear his Lord. Pen-
dleton, in the Book of Martyrs, will
fry out a fat body in flames of Mar-
tyrdom, rather then betray his Reli-
gion ; but when the hour comes that
Christ and Religion had most need
of him, he had not one drop of all that
fat to spare for either.

And, 2. As we are prone to pre-
sume of our own strength, so we are
very apt to idolize our own wisdom ; to
lean to our own understanding, and
think by our policy to wind our
selves out of any labyrinth of trouble
and

and perplexity. But we find it otherwise; when we come into the snare, we then are forced to cry out with the Church, *He hath hedged me about that I cannot get out, he hath made my chain heavy:* Like a malefactor that hath broke prison; he thinks to *ran* away, but he hath an heavy chain upon his heel, that spoiles his *haste*; and being fenced in round about, he goeth to this corner, hoping to find some *gap*, but there he finds the hedge made up with thorns; and to another corner, and there also the bryars stop him, &c. I, but mark ye, that is not all; read on in the Churches complaint, and you shall find greater obstructions: Verse 9. *He hath enclosed my ways with hewn stones.* Suppose a man would venture the scratching of his flesh, to break through an hedge to save his life, (*skin for skin, and all that a man hath will be give for his life,*) yet that would not do, God had taken away the hedge, and built a wall instead of it; a wall so high, that they could not *clambe over*; a wall so thick, that they could not *dig*

2 Cor. 8, 9.

dig through ; The meaning is, Man in affliction thinks to make his way through by his own art and cunning, but upon the attempt he finds difficulties arising still higher and higher, so that when all is done, escape is impossible, without an immediate rescue by the arm of omnipotence. This was Pauls case : *When we came to Asia, we were pressed out of measure beyond strength, in so much that we despaired even of life :* A great strait, (what it was in particular you may read *Acts 19. from 22. so forward* ; in all probability it was that uproar at *Ephesus*, wherein *Paul* was like to have been pull'd in pieces, for it was a trouble that besell him in *Asia*, vers. 8.) I say, it was a great strait, a strait wherein the Apostle was at his wits end : *ως εἰπογνήνας ἦμεν*, i. e. we were bereft of all counsel how to expedite our selves out of the danger. As *David* complains, *Psal. 13. 2. How long shall I take counsel in my soul?* i. e. When he was persecuted by *Saul*, and beset with innumerable dangers, he took counsel, he thought of this means, and s' other

Dicitur
Smp̄t̄d̄l̄
qui non no-
vit quomo-
do se se ex-
aliqua
difficultate
expeditat.
Bezi.

t' other means, cast about this way, and that way, how to escape, but in vain, all his counsels left him as full of sorrow and despair as they found him; How long shall I take counsel in my Soul, having sorrow in my heart? He had his sorrow for his pains. Thus it was with the Apostle; all his counsel left him in the hand of despair; We despaired even of life; His case was no other then the prisoner at the bar, at what time the sentence of death is past upon him; he looks upon himself (and so do standers by) as a dead man; he is legally dead, dead to all intents and purposes of the Law; there wants nothing but execution; Why so it was with Paul; we had the sentence of death in our selves; The sentence was past in his own brest; and now saith Paul, I am but a dead man; This was his strait, and it seemeth God had a plot in it, a design upon Paul; and what was that? Himself will tell you; We had the sentence of death in our selves, that Versec o. We should not trust in our selves, but in G d which raiseth the dead, &c.

See

See here, the design is express negatively and affirmatively. Negatively, that we might not trust in our selves: God saw, even in that great Apostle himself, a disposition to self-confidence, a proneness to be exalted above measure, through the abundance of Revelations: And therefore as to prick the bladder of pride, God gave him a thorn in the flesh, &c. so, to work out this self-trust, God reduceth him to a state of despair, as to outward and visible probabilities: *We had the sentence of death in our selves, that we should not trust in our selves;* there is the negative branch of the design. And then the Affirmative followeth, *But in God which raiseth the dead:* By this desperate exigence God would teach Paul ever after where strength and counsel was to be had in the like extremities; no where but in God, and Resurrection in him abundantly: The God of Resurrection, surrections can never be non-plust; fiducia Christianorum. Ter. quer the greatest difficulty; He that can put life into dead men, can put life into dead hopes, and raise up our
esper-

expectations out of the very grave of despair : That God can put life into dead bones, is a consideration able to put life into a dead faith.

To this purpose it is very observable, that even those to whom God hath indulg'd the largest proportions of faith and courage, not only above other men, but above other Saints : yet even them God hath suffered not only to languish under fears, but even to despair under insuperable difficulties, before they could recover holy confidence in God. We find David, that great Champion of Israel, more then once or twice surpriz'd with dreadful fear : *I said in my Haste,* כְּהַפֵּן, *Psal. 31. 22. & 116. 11.* The Hebrew from the signifieth, *in trepidatione mea, or in festinatione mea,* in my trembling, in my precipitancy : or as the Septuagint translate it, *in my extasie,* when I was almost besides my self for fear : Well, what did he say then ? Why he said, *I am cut off from before thine eyes ;* that is, God hath cast me out of his care, he looks no more after me, *I am a lost man.* And again, *I said in my haste,* in my passion, all men

men are Lyars ; even Samuel himself, that told me I should be King, he hath seen but a *false Vision*, and a *lying divination* ; God never said so to him ; no, *I shall one day fall by the hand of Saul.*

And thus the prophet *Jeremiah*, Chap. 3. 57. *Thou drewest near in the day that I called upon thee ; thou saidst, Fear not* ; I, but before God spake a *Fear not* to his Soul, he was afraid to purpose ; hear what he saith, vers. 53, 54. *They have cut off my life in the Dungeon, and cast a stone upon me ; waters flowed over mine head, then I said, I am cut off.* Mark ye, with *Paul*, he had received the sentence of death in himself, he looks upon himself as a dead man, yea as already in his grave, and his grave stone layd upon it ; *they have cut off my life in the Dungeon, and cast a stone upon me, dead and buried, and a stone rouled to the mouth of the sepulchre.* And thus you may hear *Jonah* crying in the *whales belly*, *I am cast out of thy sight.* And *Sion*, in the dust, tuning her Lamentations, *The Lord hath forsaken me, and*

and my Lord hath forgotten me. Isa. 49. 14.
Hezekiah reporting the sad discourses he had in his own bosom upon the sight of death, Isa. 38, 9, 10. &c. It were easy to multiply instances.

Why now this is continually our case, and this is still Gods design : We are proud creatures, full of self-confidence ; and therefore God by strange and unexpected Providences, doth hedge up our way with thorn, and wall up our path with hewn stones, brings to despair even of life, bereaveth us of counsel. ou'ts us of all our own shifts and policies, brings us under the very sentence of death ; that we might not trust in our selves, but in God which raiseth the dead. he unbottoms us by despair convinceth us of our impotence and folly, shews us what babes and fools we are in our selves, that in all our future hazards and fears we might know nothing but God ; go in the strength of the Lord, and make mention of his righteousness, and of his only. And thus you see Peter, who before was so confident, that he thought all the world might forsake

Pf. 71. 15.

Christ sooner, then himself, after he was convinc'd of his own infirmity and instability, when Christ, to put him in mind of his three-fold denial, put him upon that three-fold Interrogatory, *Simon Peter, lovest thou me more then these?* i. e. then the rest of the fellow-disciples, durst make no other answer but this, *Lord, thou knowest;* he pleads nothing but his sincerity; and for that also, he casts himself rather upon Christ's tryal, then his own; *Lord, thou knowest.*

14 Lesson, In the next place; By affliction God mak's God maketh himself known unto his himself people. How long do we hear of known. God before we know him? We get more by one practical discovery of God, then by many Sermons; I Job 42.5,6 have heard of thee often by the bearing of the ear, but now mine eye seeth thee, therefore I abhor my self in dust and ashes, cryeth Job upon the dunghill. In the word we do but hear of God, in affliction we see him. Prosperity is the nurse of Atheism; the understanding being clouded with the steams and vapors of,

of those lusts which are incident to a prosperous estate, men grow brutish, and the reverence and sense of God is by little and little defaced; But now by affliction (the Soul being taken off from sense-pleasing objects) hath a greater disposition and liberty to retire into it self: and being freed from the attractive force of worldly allurements, the apprehensions are Maturant
asperamentum. wont to be more serious and pregnant, and so more capable of divine illumination. The clearer the Glass is, the more fully doth it receive in the beams of the Sun. When the warm breath of the world hath blown upon us, we are not so capable of the Visions of God. The wicked through the pride of his heart will not know Job 21.12. God; they say to the Almighty, Depart from us, for we desire not the knowledg of thy ways. Who is the Lord? saith Pharaoh. And truly the very godly themselves are exceeding dark and low in the apprehensions of God; our ignorance of God being never perfectly cured till we come to Heaven, where we shall see him face to face, and know him as we

are known. in the mean time, as by the strokes of divine vengeance God makes the wicked know him to their cost ; so by the rod of correction he makes his people to know him to their comfort. As God brought all his plagues upon Pharaohs heart, that he might know who the Lord was in a way of wrath ; so he lays affliction upon the loyns of his people, that they may know him in a way of love ; Israel shall cry unto me, My God, we know thee. Moses never saw God so clearly, as when he descended in a Cloud.

Hos. 8. 2.

Exod. 34. 5

Exod. 33.

21, 22, 23.

& 34. 5 6,

7.

By affl. &c.
on God
makes
known his
Attributes.

And truly that dispensation was but a type of the method which God useth in making himself known unto his Saints ; He puts them into the clefts of the Rock, covereth them with his hand while he passeth by, and then proclaimeth his name before them, The Lord, the Lord God, merciful and gracious, &c. The People of God have the most sensible experience of his Attributes in their sufferings ; his Holiness, Justice, Faithfulness, Mercy, Al-sufficiency, &c.

Holiness

His Holiness : Affliction sheweth what

what a sin hating God, God is; For though his chastisements on his Church be in love to their persons, they are in hatred to their corruptions; while he saveth the sinner, he destroyeth the sin. By this shall the iniquity of Jacob be purged, and this Isa. 27. 9. is all the fruit to take away his sin; If the Soul live, sin must dye.

His Justice; Afflictions are correction to the godly, punishment to the wicked; in both God is righteous; Thus Israel knew God, Neh. 9. 33. Howbeit thou art just in all that it come upon us, for thou hast done right, but we have done wickedly: In the severest dispensations they judg themselves, and justifie God; Thou art just, &c. Yea when they cannot discern his meaning, they adore his Righteousness; Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments; wherefore doth the way of the wicked prosper? &c. When the Soul is unsatisfied, God is not unjustified; Righteous art thou, O Lord, &c.

Jer. 32. 11.

His Faithfulness. Fait hfulness in
E 3 the

Faithfulness in the affliction it self. I know, Ps. 115. 75. the very affliction it self. I know, Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me: Faithfulness to his Covenant; for affliction is not so much threatened as promised to Believers; Psal. 89. 30, 31, 32. of which more hereafter. The more David was afflicted, the more Gods faithfulness appeared. Oh says the holy man, I could not have wanted a blow of all that discipline wherewith my Heavenly Father hath chastised me.

In hearing Faithfulness in hearing Prayer: Prayer. This poor man cryed, and the Lord heard him, and saved him out of all his troubles; I never lost a prayer by God: Even when David wanted faith, God wanted not faithfulness. I said in my haste, I am cut off from before thine eyes; nevertheless thou hearest the voyce of my supplications when I cryed unto thee. God was faithful with a non-obstante to Davids unbelief: I said in my haste, &c. (and he that believeth will not make haste;) nevertheless thou heardest. Unbelief it self cannot make the faithfulness of God of no effect.

I conceive that of the Apostle 2 Tim. 2. 13. to bear this sense, If we believe not, yet he abideth faithful, he cannot deny himself; It is not to be understood of a state of unbelief, but of an act of unbelief; not of a want of faith, but a want in faith; neither of which can render God unfaithful; who is engaged not so much to our faith, as to his own faithfulness to himself, to hear the prayer of his troubled servants; Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.

Ps. 50.15.

This faithfulness of God, Believers do best experience in their sufferings; Partly because then they are most powerful. When our elder brother Esau is upon us, we can wrestle with our elder brother Jesus, and not let him go till he bless us. And partly because then they are most vigilant to observe the returns of prayers; My voyce shalt thou hear in the morning, in the morning will I direct my prayer unto thee, and will look up. In adversity we are early with God in prayer; In the morning shalt thou hear my voyce, in the

Gen. 32.
26.

Psal. 5. 32

morning will I direct my prayer ; it implyeth double earliness, and double earnestness in prayer, In their affliction they will seek me early ; And when we have done praying, we will begin harkening ; I will look up ; In prosperity we put up many a prayer that we never look after ; God may deny or grant , and we hardly take notice of it : But in affliction we can press God for the re-

P.. 143. 7. turns of prayer ; Hear me speedily, O Lord, my spirit faileth, hide not thy face from me, lest I be like to them that go down into the pit ; not only denials, but delays kill us ; Then we can hearken for the echo of our voyce

P.. 85. 8. from Heaven ; I will hearken what God the Lord will say , for he will speak peace to his people. As God cannot easily deny the prayer of an afflicted Soul ; so if he grant, we can take notice of it, and know our pray-

P.. 34. 6. ers when we see them again ; This wretch cryed, and the Lord heard him ; and this endears the heart to God and to prayer ; I love the Lord,

P.. 116. 1. because he heard my voyce and my supplications ; because he hath inclined

clined his ear unto me, therefore will I call upon him as long as I live.

As faithfulness in hearing prayer, so also in making good the promise ; The afflicted Soul can witness unto God, as we have heard, so have we seen, *Psal. 48. 8.* What we have heard in the promise, we have seen in the accomplishment ; God was never worse then his Word. Affliction is a furnace, as to try the Faith of Gods people, so to try the faithfulness of God in his promises ; and upon the tryal the Church brings in her experience ; *The Words of the Lord are pure words, as silver tryed in a furnace of earth, purified seven times ; Let a man cast in the Promise a thousand times into the furnace, it will still come out full weight ; As for God, his way is perfect, the Word of the Lord is tryed, It is to be understood in both places of the Word of the Promise ; A man may see Heaven and Earth upon a promise, and it will bear them up.*

In accom-
plish ng
the pro-
mises.

Psa. 12. 6.

Pla. 18 30.

As affliction gives out the experience of Gods faithfulness, so also of his mercy ; mercy in the moderating of

Mercies in
modera-
ting the
affl. & ion.

of the chastisements. In measure thou wilt debate with it, &c. Isa.

27. 8. In the midst of judgment he remembreth mercy, Habak. 3. 2.

Even when God in his compassions

Isa. 40. 2. saith of his afflicted Church, She bath received double of the Lord for all her sins; I have given her too many blows in the sense of her own me-

Ezra 3.13. rits and his mercy she can reply, no Lord, thou hast punish'd us less then our iniquities deserve; too much says God, too little saith the Church; Oh blessed sight, thus to see God and the

Lam. 3.22. Soul contending together! It is of the Lords mercies that we are not consumed, because his compassions fail not, cryeth the Church in Babylon; q. d. it is banishment, it might have been destruction; we are in Babylon, we might have been in Hell; and it is the Lords mercies, and his mercies alone, that we are not there. So saith the afflicted Soul; If my burning feaver had been the burning lake, if my prison had been the bottomless pit; if my banishment from society with friends had been expulsion (with Cain) from

from the presence of God, and that for ever ; God had been righteous. It is never so bad with the people of God, but it might have been worse ; any thing on this side Hell is pure mercy.

And as Mercy in moderating, so Mercy in supporting ; when I said my foot slippeth ; now I sink ; I shall never be able to stand under this affliction. In supporting under affliction. Ps 94 18.

In supporting under affliction. Ps 94 18.
In giving in comfort in affl & on.

Even when Gods suffering people are not sensible of any great ravishments ; yet then they find sweet supports ; His left hand was under me, his right hand embrac'd me. And yet it is not supporting mercy onely which they experience in their sufferings, but (not seldom) his refreshing his rejoicing mercy, so it follows ; In the multitude of my thoughts within me, thy Comforts delight my Soul : My thoughts were dark and doleful, and full of despair, and not a few.

Cant. 2.6
Mar. 14.
30, 31.

Verse 19.

few of them ; multitudes brake in upon me, and even swallowed me up ; but thy comforts were light and life, and delight to my Soul ; my thoughts did not sink me so deep, but thy comforts raised me up as high ; my thoughts were an hell, but thy comforts were an heaven within me ; The Soul bears o. Gods mercy in prosperity ; but it tastes of Gods mercy in affliction ; and, asit were opprest with delights, can call to others, O taste and see how good the Lord is. Hence it is, that o. all the days of the year the Apostle would chuse as it were a Good-Friday, a passion day, to rejoice in ; Godforbid I should rejoice in any thing but in the Cross of Jesus Christ ; Christs sufferings for him, and his sufferings for Christ.

Gal. 6.14

Al suffici-
ency in
delivering
out of af-
fliction.

The Al sufficiency of God is the last Attribute I mentioned, which God proclaims before his suffering people ; Now thou shalt see, saith God to Moses, what I will do to Pharaoh, Exod 6. 1. Hitherto thou hast seen what Pharaoh hath done to Israel, now thou shalt see what

I can do to Pharaoh ; and so they did see the doubling of their burdens was the dissolving of their bondage ; the extinguishing of their life was the multiplying of their seed : The same waters which were Israels rocks were the Egyptians grave ; I will pursue, I will overtake, I will divide the spoil ; my lust shall be satisfied upon them : I will draw my sword, my hand shall destroy : so boasts the proud Tyrant ; I will, I will, I will, &c. nay, not so fast Pharaoh ; let God speak the next word : Thou didst blow with thy wind, the sea covered them , they sank as lead in the mighty waters : Oh suddenly turn ! there lieth Pharaoh and his six [I will's] and [I shall's] drowned in the Sea : Thus did God appear to his oppressed Israel in the very nick of their extremities ; In the thing wherein they dealt proudly, God was above them : And Israel SAW that great work which the Lord did upon the Egyptians ; and the people feared the Lord, and his servant Moses, Exod. 14. 31. Israel SAW ; in prosperity God works, but we see

see him not : affliction openeth our eyes ; when we see our dangers, then we can see God in our deliverances. God could have brought Israel in the Land of Promise a shorter cut, in fourty days ; but he leads them about in an howling wilderness fourty years ; not a like place in all the world to have starved them and their flocks : and why ? but to proclaim to Israel, and all succeeding generations, that man liveth not by bread alone, but by every word that proceedeth out of the mouth of the Lord, doth man live, &c. Israel learn'd more of Gods Al-sufficiency in a Land of drough't, then she could have learn'd, in the Land flowing with milk and honey, namely, that God can feed without bread, and satisfie thirst without streams of water : that he can make the clouds rain food, and the rock give out rivers : that the creature can do nothing without God, but God can do what he please without the creature.

Instances are endless : In a word, the suffering time is the time wherein God makes his Attributes visible :

The

The Lord will be a refuge to his people, a refuge in time of trouble, Psal. 9. 9. and what follows? And they that know thy Name, will put their trust in thee, Vers. 10. In the School of Affliction God reads Lectures upon his Attributes, visible Lectures; and expounds himself unto his people: so that many times they come to know more of God, or more experimentally by half a years sufferings, then by many years Sermons.

A fifteenth Lesson: God teacheth them in a suffering condition to mind ¹⁵ Lesson, the duties of a suffering condition; to study duty more then deliverance; seriously to enquire what it is which God calls for under the present Dispensation. The Soul cryeth out with Paul, when layd for dead at Christ's feet, *Lord, what wilt thou have me to do?* There is no condition or tryal in the world, but it gives a man opportunity for the exercise of some special grace, and the doing of some special duty; and that is the work of a Christian, in every new state, and in every new tryal,

to mind what new duty God expects,
what new grace he is to exert and
exercise.

To mind deliverance only, is
self-love; which is natural to man:
Isa. 51. 14. The captive exile hasteneth that he
may be loosed, and that he should not
dye in the pit, &c. Man in affliction
would fain be delivered, have the
burden taken off, the yoke broken;
men make more hast to get their af-
flictions removed than sanctified:
but this is not the work God looks
for; No, nor to think only what a
man would do if he were delivered.
Oh, thinks a man, if God would
heal me of this sickness, deliver me
out of this distress, I would walk more
close with God, I would be more
abundant in family-duties, I would
be more fruitful in my converse; I
would do thus and thus, &c. Why
now I say, though men should sit
down in their afflictions, consider
their ways, and make new resolu-
tions for better things, if God shall
give better times; yet if this be all,
it may be nothing else but a mile of
the deceitful bears, a temptation and
snare

snare of the Devil, to gain the time
as it were of God; a mere diversion
to turn aside the heart from the pre-
sent duty which God expects. And
therefore when God intends good
and happiness to the Soul by the pre-
sent chaitisement, he pitcheth the
Soul upon the present duty, which
is, to ^a hear the rod, and who hath
appointed it; to discern Gods aym,
and to find out the meaning of the
present dispensation: to say to God, Job 34.31,
I have born chaitisement, I will not 32.
offend any more; that which I see
not teach thou me, and if I have done
iniquity, I will do no more. To re-
flect upon our ways and spirits, to
complain of sin, and not of punish-
ment; Wherefore doth a living man ^{Lam. 3.39.}
complain? a man for the punishment
of his sin? Let us search and try our
ways, and turn again to the Lord.
To think the present condition the
best; I have learned in what ever ^{Phil. 4.11.}
state I am, therewith to be content;
In our patience to possess our Souls; ^{Luk 21.19}
to rejoice in God; yea to rejoice in ^{Ro. 5.2,3.}
tribulation. To mind the publique
calamities of the Church more, and
our

our private sufferings less ; to pray for the welfare of Sion ; In thy good
 Pl. 51. 18. pleasure do good unto Sion. To set up Jesus Christ, and to make him glorious by our afflictions ; That Christ may be magnified in our bodies, whether it be by life, or by death. Paul studied more how to adorn the Cross, than to avoyd it ; how to render persecution amiable ; and if he must suffer for Christ, yet that Christ might not suffer by him ; that Christ might be exalted, and the Church edified. This God taught him ; I have learned, &c. And lastly, to commit the keeping of our Souls to God in well-doing, as unto a faithful Creator.

Col. 1. 24
 2 Tim. 1.
 30.
 1 Pet. 4 19.

The sixteenth Lesson is like unto it ; and that is, *The priviledg of a suffering condition* ; In the School of Affliction, one Lecture which the Holy Ghost readeth is the fruits and advantages of a suffering condition. There is in every state of life a snare and a priviledg ; and it is the folly and misery of man (left to himself) that he willingly runs into the snare, and nisseth of the priviledg ; he

he is onely able to add to his own misery; and to make his condition worse then he finds it. Those whom God loveth, he teacheth; he teacheth them to study, as the duty of their present state, so the advantage. When God takes away creature-comforts, he doth not onely necessitate, but by the secret impressions of love upon the heart, he emboldens the Soul to look out for reparations, and to urge God for a recruit in some richer accommodations; Lord, faith Abraham, what wilt thou give me, Gen. 15. 21 seeing I go childless? God had denied Abraham a child, and He must make Abraham amends for it. In like manner, Lord, what wilt thou give me, faith a suffering Saint, since I go wifeless, and friendless, and landless, and houseless, &c. yea Lord, what wilt thou give me, since I go Ordinance-less, Sermon-less, Sacrament-less? &c. So the Disciples, Lord, we have forsaken all and Ma 10. 28 followed thee, what shall we have therefore? Faith may be a loser for Christ, but it will not be a loser by Christ; and accordingly Christ maketh

maketh an answer of faithfulness
to this demand of Faith; Verily I
ver. 29 30. say unto you, there is no man that
hath left house, or brethren, or
sisters, or father, or mother, or chil-
dren, or lands, for my sake, and the
Gospels, but he shall receive an
hundred fold now in this time, &c.
Advantage enough; an hundred for
one, was the best year that ever
Isaac had, Gen. 26. 12. I, but how
shall this be made good? why with
persecution; Houses, and brethren,
and sisters, and mothers, and chil-
dren, and lands, WITH PERSE-
CUTION; Persecution must make
up the account. It is very observa-
ble, That year wherein Isaac receiv-
ed his hundred fold was Isaac's suf-
fering year; the year wherein fa-
mine had banish'd him from his own
Country to sojourn with Abimi-
lech in Gerer. Gen. 26. I. Isaacks
best harvest, was in a year of famine;
and this was Typical to all the Chil-
dren of promise; they must receive
Isaacks increase upon Isaacks ac-
count, an hundredfold with persecuti-
on. And I conceive our Saviour may
allude

allude to this type, in this promise ; In persecution the people of God find their hundred fold ; when they make a Scripture inquiry, they find sufferings, especially those for Christ's sake to be their letters testimonial for Heaven, Luke 21. 13.

The pledge of Adoption, Heb. 12. 6, 7.

A purge for corruption, Isa. 27. 9.

The improvement of Holiness, Heb. 12. 10.

A fining pot to faith, 2 Pet. 1. 7.

Communion with Christ. } 1 Pet.

The presence of the spirit } 4. 13.
of God and of Glory. } 14.

The Churches Treasury, Colos. 1. 24.

Weak Christians } Phil. 1. 13, 14,
strength. } In both, the

Strong Christians } Gospels advan-
confidence. } tage.

And lastly, The enhancement of
glory, 2 Cor. 4. 17, 18. here's the
hundred fold with advantage.

In a word, what ever the affliction be, that it shall be the Souls gain, Rom. 8. 28. all things work together for good so them that love God,

This

This God teacheth his people, it is the very design of the eight to the *Romans*, and of the twelve first verses of the twelfth Chapter to the *Hebrews*, to shew that Gods *Rod* and Gods *Love* go both together. And this is a sweet and blessed Lesson indeed; for this quiets the heart, and supports the soul under its burden for this cause we faint not; why? because though our outward man perisheth, yet the inward man is renewed day by day, 2 Cor. 4. 16. q. d. what we lose in our bodies we gain in our souls; what we lose in our estates we get in grace; thus they bear up and comfort themselves in their deepest sorrows, while they that lie poring upon their afflictions, and are witty only to aggravate every circumstance of a suffering condition, sink their own spirits, vex their souls, disbonour God by flandering his dispensations; and bring up an evil report upon the Cross of Jesus Christ. The spiritual priviledges of Gods suffering people, are therefore call'd the peaceable fruits of righteousness, Heb. 12. 11. because the

last

tast of this fruit brings in such peace and comfort into the soul, as it makes it rejoice not in God only, but in tribulation, and in all these things to account it self more then Conqueror through him that hath loved us, Rom. 8. 37. This is the sixteenth Lesson.

A seventeenth Lesson which God teacheth by his chastisements, is that which Christ taught Martha: sc. what is the one thing necessary; affliction discovereth how much we are mistaken about our *must bee's*, our *necessaries*. In our health and strength and liberty; we think this thing *must* be done, and that thing *must* be done: we think *Ribes* necessary, *Honours* necessary, and a *Name in the World* necessary; we *must* get Estates, and we *must* lay up large portions for our Children, and we *must* raise our Families, and call our *Lands after our own names*, and the like; But in the day of adversity, when death looks us in the face, when God calleth the horror of the *Grave*, the dread of the *last Judgment*, and the terrors of *Eternity* to pass

17 Lesson,
The one
thing ne-
cessary,

Luke 10:

Ps. 49.11.

pass before us, then we can put our mouths in the dust, smite upon our thigh, and sigh with the breaking of our loynes, oh how have I been mistaken? how have I fed upon ashes, and a deceived heart turned me a side, so that I could not deliver my soul, nor say, is there not a lie in my right hand? Fool, how have I been deceived, and made the By the main, and the main the By! Then we can see that pardon of sin, interest in Christ: evidence of that interest, fence of Gods love, a life of Grace, and assurance of glory, &c. are the only indispensables. In a word, that Christ alone, is the Unum necessarium the one thing necessary, and that all other things, at the best, are but may-bee's; yea, but losse and dung in comparison of the excellency of the knowledg of Christ Jesus the Lord, and of interest in him, and in his righteousness; without which the soul is undone to all eternity. And therefore ob that Christians would be wise, that they would not spend their money for that which is not bread, nor their labour for that which

Phil. 3.
8, 9.

11a. 55 2. 11a. 55 2.

which satisfieth not ; but labour for Faith which might realize and substantiate unseen and spiritual things, and give them a being unto the soul. They that will not learn this lesson in the school of the Word, shall learn it in the School of affliction, if they belong to God, and therefore set your heart to it.

Heb. 11.1.
Faith is
ποίσασις,
and Ελεγ-
γθ, &c.

18 Lesson
Time-re-
demption.

In the eighteenth place, Time-redemption is another lesson which God teacheth whom he correcteth. In our tranquility, how many golden hours do we throw down the stream, which we are like never to see again ; for one whereof the time may come, when we would give Rivers of Oyl, the wealth of both the Indies, Mountains of precious stones, (if they were our own) and yet neither would they be found a sufficient price for the redemption of any one lost moment. It was the complaint of the very Moralist, and may be much more our complaint, who is there amongst us, that knows how to value time, and prize a day at a due rate ? most men study rather how to pass away their time, than to redeem it ;

Quis est
qui diem
estimat.
Cum cogitat
se quotidie
mori. Sen.
Ep.

F prodigal

prodigal of their precious hours, as if they had more then they could tell what to do withall : our season is short, and we make it shorter. How sad a thing is it to hear men complain, *O what shall we do to drive away the time?*

Alas even *Sabbath-time*, the purest, the most refined part of time, a Creation out of a Creation, time consecrated by divine sanction, how cheap and common is it in most mens eyes, while many do sin away, and the most, do idle away, those hallowed hours? *Seneca* was wont to jeer the Jews for their ill husbandry, in that they lost one day in seven, meaning their *Sabbath*: truly it is too true of the most of Christians, they lose one day in seven, (whatever else) the *Sabbath* for the most part is but a lost day; while some spend it totally upon their lust, and the most, I had almost said, the best, do fill up the void spaces and intervals of the *Sabbath* from publick worship, with idleness and vanity! But oh when trouble comes, and danger comes, and death comes; when

when the *Sword* is at the *Bowels*, the *Pistol* at the *breast*, the *knife* at the *throat*, *Death* at the *door*, how precious would one of those despised hours be? *evil dayes* cry with a loud voice in our ears, *Redeem the time*: That caution was written from the Tower in Rome, *Redeem the time Eph. 5.16.* because the *dayes* are *evil*. In life-threatening dangers, when God threatens as it were, *that time shall be no more*, then we can think of redeeming time for prayer, for reading, for meditation, for studying and clearing out our evidences for Heaven; for doing and receiving good, according to opportunities presented; yea then we can gather up the very broken fragments of time, that nothing may be lost. Then God teacheth the soul what a choice piece of wisdom it is, for Christians, (if it were possible) to be before hand with time; for usually it comes to pass through our unskillfulness and improvidence, that we are surprized by Death; and we that reckoned upon years, many years yet to come, have not (possibly) so many hours,

*In hoc n:
fallimur
quod mor-
tem prospic-
imus.
Sen. in ep:*

As the
poor man
cryed out
upon his
Death bed

A&. i2. 7.

i Cor. 7.
29.

19 Lesson.
To value
Christ's
suff' rings.
Lam. i. 12.

to make ready our accompts : It may be, *this night* is the Summons, and then if our time be done, and our work to be begun, in what a case are we ! The soul must needs be in perplexity at the hour of death, that feeth the day spent, and its work yet to do. A Traveller that feeth the Sun setting, when he is but entring on his journey, cannot but be *agast* : the evening of our day, and the morning of our task, do not well agree together ; that time which *remaineth*, is too short to lament the loss of by-past time. By such hazards God doth come upon the soul as the Angel upon Peter in prison, and smites upon our fides, bids us rise up quickly and gird up our selves, and binds on our Sandalls, &c. that we may redeem lost opportunities, and do much work in a little time ; It is pity to lose any thing of that which is so precious and so short.

A nineteenth Lesson is, how to estimate, at least to make some remote and imperfect guess at, the sufferings of Jesus Christ. In our prosperity we pass by the Cross, i. e. carelessly

lesly and regardlesly ; at the best we do but shake our Heads a little ; the reading of the story of Christ's passion stirs up some compassion towards Him, and passion against his persecutors ; but it is quickly gone ; we forget as soon as we get into the world again ; but now let God pinch our flesh with some sore affliction ; let him fill our bones with pain, and set us on fire wth a burning Fever let our feet be hurt in the stocks, and the Irons enter into our souls ; let our souls be exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud ; let us be destitute, afflicted, tormented, &c. then happily we will sit down and look upon him whom we have pierced, and begin to say within our selves, And are the Chips of the Cross so heavy, what then was the Cross it self, which first my Redeemer did bear, and then it did bear him ? Are a few bodily pains so bitter, what then were those agonies which the Lord of glory sustained in his soul ? Is the wrath of man so piercing, what was the wrath of God, which scorcht his righteous

teous soul, and sweltred his very heart blood through his flesh in a cold winters day, so that his sweat was as great drops of blood, trickling down to the ground ? Are the buffetings of men so grievous, what were the buffetings of Satan, which our Lord sustained, when all the brood of the Serpent lay nibbling at the heel of his passion ? Is a burning Fever so hot,

Christ felt penas infernales, though not inferni, how then did the flames, even of Hell it self, scald my Saviours spirit ? Is it such an heart-piercing affliction to be deserted of friends, what was it then for him, that was the Son of Gods love, the darling of his bosom, to be deserted of his Father, which made him cry out to the astonishment of Heaven and Earth, my God, my God, why hast thou forsaken me ? Is a chain so heavy, a prison so loathsome, the sentence and execution of death so dreadful ? oh what was it for him that made Heaven and Earth to be bound with a chain, hurried up and down from one unrighteous Judge to another, mockt, abused, spit upon, buffeted, reviled, cast into prison, arraigned, condemned, executed in a most

most shameful and an accursed manner? oh what was it for him to endure all this ^a contradiction of sinners, ^a Heb. 12. 3
^b rage of the Devil, and ^c wrath of ^b Gen. 3. 15
 God, in comparison of whom the ^c Mat. 26.
 most righteous person that ever was 38.
 may say with the good Thief on the Cross, *And we indeed justly, but He,*
what evil hath he done; He made his Isa. 53. 9.
Grave with the wicked, and with the
rich in his death, because he had done
no violence, neither was any deceit
in his mouth. Blessed be God, my
 prison is not Tophet, my burnings
 are not unquenchable flames, my cup
 is not fill'd with wrath; in a word,
 this is not Hell. Blessed be God for
 Jesus Christ, by whom I am delivered 1 Thes. 1.
 from wrath to come. And thus, as 10.
 the Lord Jesus by the sensible expe-
 rience of his own passion, came per-
 fectly to understand what his poor
 members suffer while they are in the
 body, so we by the ^{* vtegualas}, the * Col. 1. 24
 remainders of his Cross, which he
 hath bequeathed us as a Legacy,
 come in some measure to understand
 the sufferings of Christ, or at least
 by comparing things of such vast dis-

proportion, to guess at what we can-not understand.

20 Lesson. The twentieth and the last Lesson which God teacheth by affliction, is *How to prize and long for Heaven.* In our prosperity, when the Candle of God shines in our Tabernacles, when we wash our steps in butter, Job 29. 6. and the Rock poureth us out Rivers of Oyl, we could set down with the present World, and even say, with the Disciples, (though not upon so good an account) *It is good for us to be here; let us here build us Tabernacles;* while life is sweet, death is bitter; and Heaven it self is no temptation, while the World gives us her friendly entertainments: But when poverty, and imprisonment, reproach, and persecution, sickness, and sore Diseases, do not only pinch but vex our hearts with variety of aggravations; we are not so fond of the Creature, but we can be content to entertain a party with Death, and take Heaven into our consideration. Not that meerly to desire to be in Heaven, because we are weary of the World, is an Argument of grace, or

or a Lesson that needs divine teaching, self-love will prompt as much as that comes to. But because like foolish Travellers, we love our *way* though it be troublesome, rather then our *Country*; God by this Discipline taketh off our hearts by degrees from this present *World*, and maketh us look homeward; *being burdened we groan*, 2 Cor. 5. 4. and with the *Dove*, we return to the *Ark* when the *World* is a float round about us; when *David* was driven from his *Palace*, then *wo is me that my Pilgrimage is prolonged*; so the Septuagint renders it. We should be contented like the *Israelites* with the *Garlick and flesh-pots of Egypt*, if God did not set *cruel Taskmasters* over us to double our *Burdens*; and when God hath thus lessened our esteem of the *World*, he discovers to us the excellency of heavenly comforts, and draws out the desires of the soul to a full fruition; *when shall I come and appear in thy presence?* EVEN So come Lord Jesus. Affliction puts Heaven into all those notions which make it *Heaven indeed*.

To the weary it is rest, Isa. 57. 2.

Revel. 14. 13.

To the banished it is Home, 2 Cor. 5. 6.

To the scorned and reproached it is glory, Rom. 5. 2.

To the Captive it is liberty, Rom. 8. 21.

To the conflicting soul it is Conquest, Rom. 8. 37.

And to the Conqueror it is a Crown of Righteousness, Life, Rev. 2. 10.
2 Tim. 4. 8.

Crown of Glory, 1 Pet. 5. 4.

To the Hungry, it is hidden Manna, Rev. 2. 17.

To the Thirsty it is the fountain and waters of life, and Rivers of pleasure, Rev. 22. 17. Psal. 36. 8, 9.

To the grieved soul, whether with sin or sorrow, it is fulness of joy, and to the mourner it is pleasures for evermore, Psal. 16. 12.

In a word, to them that have lain upon the Dunghill, and kept their integrity, it is a Throne, on which they shall sit and reign with Christ for ever and ever. Rev. 3. 31. and 22. 5.

Surely

Surely beloved, Heaven thus proportioned to every state of the afflicted soul, cannot chuse but be very precious, and will make the soul with a stronger or weaker impulse, desire to be dissolved and to be with Christ, which is best of all. A Christian indeed is comforted by Faith, but not satisfied; or if satisfied, it is in point of security, not of desire: because here we are absent from the Lord, and walk by faith, not by sight. *2 Cor. 5. 6, 7.* Hope, though it keep life in the soul, yet it is not able to fill it: he longs and thinks every day a year till he be at home in his Fathers Arms, and sit down on his Fathers Throne, crowned with his Fathers Honour and glory. They that walk by Faith cannot be quiet till they be in the sight of those things which they believe. Jacob when he heard that Joseph was alive, though he did believe it, yet could not be satisfied with hearing of it; but saith he, I will go and see him before I dye: so the believing soul, He, whom my soul loveth, was dead, but is alive, and behold he liveth for evermore, *Rev. 1.*

18. I will die that I may go and see him : as *Augustine*, upon that answer of God to *Moses*, *thou canst not see my face and live*, Exod. 33. 20. makes this quick, and sweet reply, *then Lord let me die that I may see thy face*,

Thus I have presented you with those 20 several Lessons which *Jesus Christ* the great Prophet of his Church teacheth his afflicted ones to take out in the school of affliction. And now as I told you in my entrance upon this subject, all these 20. Lessons, may be reduc'd to three great summary comprehensive instructions. sc.

1. *The sinfulness of sin.*

2. *The emptiness of the Creature.*

3. *The fulness of Jesus Christ.*

A Summary Lesson, The sinfulness of sin.

The first summary comprehensive Lesson, is the *sinfulness of sin* : sin is always very sinful ; but in our prosperity we are not so sensible of it : the dust of the world doth so fill our eyes, that we cannot make a clear and distinct discovery of the evil that is in sin : but now by the sharp and bitter

bitter waters of affliction, God doth wash out that dust, and clears the Organ to make a perfect discovery, and to discern sin, as it is, and not as usually it doth appear : sin becomes exceeding sinful. God hath four Glasses, wherein he discovers to the soul the evil that is in sin ;

Rom. 7. 13.

1. *The Glass of the Law*, Jam. 1.

23, 24.

2. *The blood of Christ*, Rev. 1. 6.

3. *Afflictions and chastisements in this present World*, Lam. 3. 39. cum 42.

4. *The torments of Hell*, Mat. 25.

41,

Indeed of all these Glasses, the blood of Christ is the clearest, and doth most fully and perfectly represent the exceeding sinfulness that is in sin, the stain and spot whereof could be washed out with no other element but the blood of the Son of God; for as it was purchasing blood, so it was expiating blood. He hath loved us and washed us with his own blood. But though this be the purest glass, yet God doth make frequent and great use of the third glass also :

Rev. 1. 6.

sc.

sc. afflictions and chastisements for sin, to discover to the Children of promise, the greatness of that evil which is in sin. It is very notable how God brings the Israelites this glass in their affliction, and bids them as it were see their face in it. *Jer. 2. Know therefore and see that it is an evil and bitter thing that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts, verse 19.* In this glass he discovers to them a fourfold evil in sin.

1. As it is cause of all other evils of punishment, verse 17. *Hast thou not procured this unto thy self in that thou hast forsaken me, &c.* he bids them read all their sins in their punishments, he bids them look upon sin as a *Mother-evil*, that hath all other evils in the womb of it; q. d. Thank thy self for all the affliction that is upon thee: *thou hast procured this unto thy self;* art thou in captivity, in prison, in distres, &c. Thank thy *Idolatry*, and thy *Adulteries* whereby thou hast forsaken the *Lord thy God.* Thank thy self for all the

the misery that is upon thee, every mans heart may say to him as *Apolodorus* his heart cryed to him out of the boyling Chaldrone: ἔγαστρι τέλεσθαι. *Plut.* I have been the cause of all this. As lust when it hath conceived, brings forth sin, so sin when it is finished, when it is perfected, will bring forth death: sin is the Jam. 1. 25 Child of Lust, and the Mother of Death.

2. In this Glass God represents sin to their view, as an evil in it self: know therefore and see that it is an evil thing and a bitter; that sin doth not only bring evil, but is evil; it is an evil thing: not only that it works bitterness, but is bitterness, it is a bitter thing: it hath a bitter root, as well as it brings forth bitter fruits. God leads the sinner by affliction to take notice not only what sin doth; but what sin is. It is evil. Yea,

3. That it is a pure unmixt evil: It is an evil thing, the whole being of sin is evil: In the evil of affliction there is some good, for it bath God for the Author, *Is there an evil in the City*

Amos 3.6. *City and the Lord hath not done it?*
 Rom. 8.28. *And it hath good for its end: all*
 Pl. 119.7¹ *things shall work together for good,*
to them that love God. It is good for
me saith David, that I have been af-
flicted; But now sin is a simple un-
 1 John 3.8. *compounded evil, for it hath the De-*
vil for the Author, he that commit-
 Rom. 6.17. *teth sin is of the Devil; and death*
 Mors ope-
 ratnr mor-
 tem. Aug. *for its end, the wages of sin is death;*
death in its vastest comprehension, sin
is evil all over.

Sin is a-
 versio ad Deo
 & conver-
 sio ad crea-
 turam.

4. The glass represents it yet worse,
 and that is, as it is an evil against God.
 It is a departure from God, thou hast
 forsaken the Lord thy God, verse 17.
 and so again v. 19. thou hast forsa-
 ken the Lord thy God, my fear is not
 in thee, Sin as the Schools define it
 is an aversion from God, and a con-
 Jer. 2.13. *version or turning to the Creature.*

My people have committed two
evils, they have forsaken me the
fountain of living waters, and hewed
them out Cisterns, broken Cisterns
that can hold no water. Sin is not
only an unmixt evil, but a twisted
multiplied evil; It is a departure
from the fountain of life and glory,
and

and turning to a scanty, and a broken Vessel, which leaks out as fast as it is poured in. Now here is the exceeding sinfulness of sin, that it is an evil against God; punishment is but an evil against the Creature; thou hast procured this unto thy self; affliction is but a contradiction to the will of the Creature; but sin is a contradiction to the will of God; whence we may safely conclude, that there is more evil in the least sin, than there is in the greatest punishment, even Hell it self; the Hell that is in sin, is worse then the Hell that is prepared for sin. Yea and behold one evil more in this glass the aggravation of all the rest, and that is, 5^{ly}. that sin is a causless evil, a causless departure, thou hast forsaken the Lord thy God, when he led thee by the way, v. 17. when he led thee as a Guide, to direct thee, lead thee as a stay to support thee; he put underneath thee his everlasting arms; he led thee as Convoy to guard thee, and led thee as a Father to provide for thee. Thou wantedst nothing, and yet thou hast forsaken the Lord thy God. This is the aggravation

aggravation, verse 31. O generation, [Generation of what? why of what you will, God leaves a space, as it were, that we may write down what we please; Generation of Vipers, Generation of Monsters, anything, rather than the Generation of his Children:] O Generation, see the word of the Lord; still he holds the Glass before their eyes, and what are they to behold there? why their causeless Apostacy and rebellions: for so it follows, have I been a barren wilderness, a Land of darkness? have ye wanted any thing? wherefore then say my people, we will come no more unto thee? oh this departure is causeless and wilful: God saith to the sinner, as Pharaoh said to Jeroboam, when he would be gone from him, 1 Kings 11. 22. But what hast thou lacked with me, that behold thou seekest to be gone from me? and the sinner seemeth to answer God, as Jeroboam there answered Pharaoh: nothing, howbeit let me go in any wise. Jeroboam could come to Pharaoh when he was in distress; but when the storm was over, at home,

home, he will be gone again, though he cannot tell why; and so deals the treacherous heart with God; and this causeless departure from God is an high *aggravation* of sin: God is often upon it, as Isa. 1. 2. and Amos 6. 3, 4, 5, &c. The soul finneth only because it will sin. In a word; *Affliction* is one of Gods tribunals where the sinner is arraigned, convicted, and condemned; As many as I love, I rebuke and chasten; the Greek words signify to *convince* and *correct*, i. e. by correction to *convince* of sin; truly in affliction, sin is laid open before a mans eyes in such sort as he is inforced to plead guilty; God sits as Judge, Conscience is witness, a thousand witnesses; sin the indictment; affliction both evidence and execution. Hence it is, that sooner, or later the convinced soul sees sin a greater evil, than affliction, whatever it be; and now as it were forgetting the affliction, begins to mourn only for sin, crying out with holy Job in the dust, *I have sinned,* what shall I do unto thee, O thou preserver of men? he saith, not my sub-

Yea he
doth all
his him-
self, he is
*αὐτὰ κα-
τακριτό-*
self-con-
demned.

I Cor. 11.
3. t.
Rcv. § 19.
ελέγχων
παυδέρα.

Job 7. 20.

substance is spoiled, my Children destroyed, my body is become a Spittle of loathsom Diseases, and my self a terror to my self and standers by, what wilt thou do unto me, O thou preserver of men? but I have sinned, what shall I do unto thee, &c. Affliction led him to sin; Correction was made conviction, and sin now lyeth heavier upon him then all his sufferings. This is the first comprehensive Lesson.

The second followeth, sc.

The emptiness of the Creature.

2. Comprehensive Lesson.

The emptiness of the world.

In our prosperity we stick in the Creature, and dote upon the Creature, the things and persons in this present world, as if there our happiness and comfort were bound up; but in the day of adversity, God convinceth us of our mistakes, by causing us to see the emptiness and vanity of all sublunary contentments; we begin to find the world to be but gilded emptiness, a meer nothing. Then ask the soul what it thinks of the world and all the elements

ments thereof, the lusts of the flesh, 1 Joh. 2. 16.
 the lusts of the eyes, and the pride of life, as the Apostle sorts them,
 (which formerly did so glitter in its eyes,) and the answer will be with
 the Prophet, all flesh is grass, and all Is. 40. 6
 the goodliness thereof as the flower of the field; vanity of vanities, all
 is vanity. The afflicted soul saith of
 all Creature-excellency, it is not;
 it looks upon them as so many non-
 entities; so many Nots; Not that Pro. 23. 5
 which it seems; Not that which it
 promiseth; Not that which we ex-
 pect, and flatter our selves with.

Riches profit not in the day of Pro. 11. 4.
 wrath. Whatsoever it is that a man makes his riches, whether friend, or
 wealth, or parts, or Creature-Inte-
 rest whatsoever, they profit not, i. e. Fulgentius,
 they cannot deliver out of the hands, triumphos
 either of death or Judgment. And Romanos
 besides, the soul finds by experience cum specta-
 the unsuitableness and dissatisfaction rit appellata
 that is in all these seen things; that vici-
 there is no proportion between an tatem. Au-
 invisible soul and visible comforts, thor vite
 between an immortal soul and pe- apud Sur.
 rishing contentments; between a z. de bello
Vand. spiritual

spiritual being, and an earthly portion; that the wind which a man takes in by gaping, will as soon fill an hungry belly, as Creature-comforts will satisfie the Spirit; In the hour of temptation the soul says, miserable comforters are ye all, Physicians of no value; upon which a man may bestow all that he hath in expectation of a cure, as the Hamonoiſe woman upon her Physicians, and find himself no whit better, but rather worse; surely the world in all its bravery is to the afflicted soul no better then the Cities which Solomon gave to Hiram, which he called Cabul, that is to say, displeasing or dirty; the day of affliction is one of those days, wherein men cast away their Idols of silver and their Idols of Gold, which they made each one for himself to worship, to the Moles and to the Bats, and saith unto them with indignation, Get ye hence.

I King 9
13.

Isa. 2. 20.

A bite binc.
A bite lon-
ge. Phil.
Morn.

3 Summa-
ry Lesson,
Fulness of
Christ.

3. And lastly, in the day of affliction, God discovers to the soul, the fulness of Jesus Christ. There is an infinite fulness in Jesus Christ. It pleased

pleased the Father that in him Colos. 1.
Should all fulness dwell : The Cove-^{12.}
nant of grace is suited to all the exi-
gencies and indigencies of a poor un-
done convinced sinner ; it is ordered 2 Sam. 23.
in all things : In opposition to the 5.

power of corruption in the heart , I
will put (saith God) my Law in ^{Jer. 31.33,}
their inward parts , &c. In opposition ^{34.}
to error and ignorance in the under-
standing , they shall all know me ,
&c. In opposition to Guilt , I will
forgive their iniquity , and I will re-
member their sin no more . And the
Offices of Jesus Christ are suited to
all the branches of the Covenant . In
order to the first branch [I will write
my Law in their hearts ,] &c. Behold
Jesus Christ is a King : In order to
the second [they shall all know me ,]
&c. behold Jesus Christ is a Prophet :
and in order to the third , [I will for-
give their iniquities] behold Jesus
Christ is a Priest : The Offices of
Christ , fill and execute the Covenant
of grace ; and the fulness of God fills and
acts the Offices of Jesus Christ ; the
Power of God , and the fulness of
Power , his Kingly Office . The wis-
dom

dom of God, and the fulness of wisdom, his prophetical Office. The Righteousness of God, and the fulness of Righteousness, his priestly Office; this is that which the Psalmist celebrateth in that Song of Loves
Pſa. 45. 7. *God hath anointed thee with the Oyl of gladness ABOVE THY FELLOWS;* never King was anointed with such power; never Prophet with such wisdom, never Priest with such Grace and Righteousness, they had their stinted proportions; but God gave not the spirit by measure unto **HIM.** *In him dwelt all the fulness of the Godhead bodily.* It is not less than an infinite fulness which fills Jesus Christ as Mediator, that we of his
Joh. 3.34.
Colos. 2.9. fulness might receive grace for grace; But we are not always in a capacity either to receive or to see that fulness; And the reason is, because in our prosperity we fill ourselves so with the World, with the pleasures and profits of the World, that it fares with Christ now as it did when he was born, there is no room for him in the Inn; while the World glitters in our eyes with her
} painted

painted gaudery, he hath no form nor *Intus exi-*
 COMLINES, and when we see *stens probi-*
 him, there is no beauty that we *bet alienum.*
 should desire him; we are very prone *Cavenda*
 to love the World for the *World,* *funt isti ob-*
 terminate our *affectiones* in the *Crea-*
 ture, and do not use terrene com-*lectamenta*
 forts in that *way*, and to that *end,* *tanquam*
 that we might thereby be the more *laquei &*
 fitted to walk with God; and *plaga, &c.*
 when our desires are such, the more *Lagan.*
 they are, the less are our delights *divin. Inst.*
 in *Iesus Christ;* this is our *sin* and *I. 6. c. 21.*
 folly, that we do not fear the unlaw-*Kfa. 53. 2.*
 ful use of lawful things; nor see *Minus te*
 where the snare lieth to inveagle *amat Do-*
 those *affectiones* to the *Creature* which *mine qui a-*
 are only due to God himself; and a *liquid a-*
 great reproach it is to *Iesus Christ.* *mat quod*
 But now when God spreads sackcloth *non propter*
 upon all the *beauty* and *bravery* of *te amat.*
 the *Creature*; and so hideth pride *Inlicitis*
 from man, when God by some flashes *perimus*
 of Lightening strikes us blind to the *omnes.*
 World, then we can discover *beauty*
 and *excellency* in Christ, infinitely
 transcending all the *beauty* and *ex-*
 cellency in the *World.* Thou art fairer
 than the Children of men, grace is

Psal. 45. 2. poured into thy lips ; when under the
 Cant. 5. 10 stairs, and in the Clifts of the Rocks,
 then the soul can sing, my beloved is
 white and ruddy, the chiefeſt among
 ten thouſond. When the God of
 Heaven hath famiſht all our Gods on
 earth, when he hath hunger-starved
 us, as to Creature-comforts, in any
 way whatſoever, then we can hun-
 ger after and taste the ſweetneſs, the
 fulneſs, which is in Jesus Christ ; O
 then, Christ a King to govern, a Pro-
 phet to teach, a Priest to ſave ! how
 how precious ! then none but Christ,
 none but Christ ; give me a Christ
 or else I die. In a word my Beloved,
 when once it is come, (by what
 exigencies and ſurprieſes ſoever) to
 an, Oh wretch that I am, who ſhall
 deliver me ? then, I thank God through

Rom. 7. 14 Jesus Christ our Lord. Truly God
 is forc'd to exercise us with a ſevere
 Discipline, that he may endear Jesus
 Christ to our hearts ; and excludes
 us from the World, that we may
 ſtudy and improve his fulneſs ;

Gal. 3. 24. As the Law is our School-maſter,
 ſo affliction is an Uſher to the
 Law ; affliction brings us to the
 Law,

Law, and the Law brings us to Christ.

And thus I have dispatcht the first thing I undertook, for the opening of the Doctrine, sc. *The Lessons which God teacheth those whom he chasteneth*; both in their twenty particulars, and in their three summary comprehensive heads, to which all the rest may be reduced.

I come to the second thing;
namely,

The Nature or properties of divine teaching.

For my Brethren, it is not every teaching that will make or evidence a man to be a blessed man under affliction. There is hardly any man that is under affliction, but he learns somewhat by it, and yet few are blessed; the reason is, because it matters not so much what a man is taught, as who is the Teacher, whether he be taught of God or no; yea that is not all neither; for we are not to enquire only, whether we be taught of God, but how? There is a twofold teaching of God. There is a common

The nature
and pro-
perties of
divine
teaching.

Vid. Sen.
Cur bonis
viris mala
accidunt.

Isa. 54. 13.

teaching, which even Heathen, men out of the Church, Hypocrites and Reprobates within the Church, may have; the very Philosophers have read excellent Lectures upon affliction; Seneca and others; and there is a special teaching, proper and peculiar only to the Children of promise. A

Covenant teaching; All thy Children shall be taught of God; it is the Covenant of God with the Redeemer, Isa.

54. 13. A teaching without which no profit, I am the Lord thy God which teacheth thee to profit, sc. to profit by chastisements and correction: so it followeth; which leadeth thee by the way that thou shouldest go, Isa 48. 17. Gods teachings are not only directing teachings, but leading teachings, not only to shew the way, but to enable to go in the way.

Now this teaching hath a six-fold property.

The first property is, It is an inward teaching. Inward in respect of the Object, & inward in respect of the subject.

Inward in respect of the object; so our Saviour concerning the saving teaching

6. properties
of Co
venant
teaching.

1. Proper-
ty, it is in-
ward.

teaching of the Holy Ghost : when the spirit of truth is come, he will guide you into all truth. Man may lead you UN TO truth ; but it is the spirit of God that only can lead you INTO truth ; he only that hath the Key of David, that openeth and no man shutteth, and shutteth and no man openeth, can open to you the door of truth, and shew you the inside of truth. And great is the difference between these two teachings.

He that comes to a stately house or palace sees only the outward fabric and structure ; and even that may take much ; but he that comes into it, sees all the inward contrivances and conveyances ; he sees all the rich furniture and adornings of the several rooms and Offices of the house, which are not only for use, but for delight and ornament ; Surely, the very outside of truth is goodly ; but, like the Kings Daughter, it is all glorious within ; not pleasing only, but ravishing ; this they see who are led into truth ; by virtue whereof David saw wonderful things in the Law ; Objects which fill

Joh 16.13

Ps. 49.13.

Ps. 119.18.

his Soul with wonder and delight,
And as the teachings of the Covenant are inward in respect of the Object, so inward also in respect of the Subject; In the HIDDEN PART thou hast made me know wisdom, Psal. 51. 6, and again, I thank the Lord that gave me counsel, MY REINS
Psal. 16 7. also instruct me in the night seasons, the Reins are the most inward part of the Body; and the night-season the most retired and private time; both express the intimacy of divine teaching; man may teach the Brains, but God only teacheth the Reins; the knowledge which man teacheth is a swimming knowledge, but the knowledge which Christ teacheth is a soaking knowledge; God who commanded light to shine out of darkness, hath Cor. 4. 6: shined into our HEARTS, to give the light of the knowledge of the Glory of God in the face of Jesus Christ; it is a loaden expression, and holds forth the inward teachings of God on both sides; both in reference to the Subject, and in reference to the Object. In reference to the Subject, He that commanded the light to shine

shine out of darkness, hath shined in-
to our hearts; Mans light may
shine into the Head, but Gods light
doth shine into the Heart. God hath
his Throne in Heaven; but his Chair,
his Pulpit, is in the Heart; he hath
shined into our hearts. And then you
have the inwardness of divine teach-
ing in respect of the Object; he hath
given us the light of the knowledge
of the glory of God in the face of Je-
sus Christ. Man may give knowledge,
confused general knowledge, but God
giveth the light of knowledge in the Ps. 36.9.
lustre and *brightness* of it. In thy
light we shall see light; the soul
seeth by the same light whereby
God himself seeth, thy light; and
not only so; here is not only know-
ledge and light of knowledge, but the
glory of that light; the light which
God brings into the sanctified un-
derstanding, is a glorious light, a
marvelous light, I Pet. 2. 9. the soul
that the spirit of God taketh by the
hand, and leadeth into truth, standeth
wondering at the glory and excellency
of that light which shines round about
it; And then lastly, all this, in the

face of Jesus Christ ; The face is the full discovery of a person. Moses could not see Gods face , but only his back-parts he might see ; Exod. 33. last. But now by the flesh of Jesus Christ God hath put a vail upon his face ; the vail of his flesh, Heb^m 10. 20. through which we may see the face of God ; for now in Christ it is God manifest in the flesh , the humane nature of Jesus Christ hath made God visible. In this face now of Jesus Christ do they whom God teacheth by a saving Gospel-teaching see divine truth, i. e. they see it now not only by borrowed representations and natural resemblances, but in its own native beauty and lustre, as the truth is in Jesus ; He hath shined into our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ. This is the first property of Divine Teaching. It is inward, and that both in respect of { Subject,
Object.

2 Property 2. Divine Covenant-teaching is a clear con- clear convincing teaching ; so our Sa- vincing. viour of the spirit ; when He is come, be

he shall CONVINCE the world, &c.

* ελεγχόν τὸν σωμόν, the word signifieth

a clear demonstrative conviction;

so the Apostle defines faith to be

περιγράτῶν ἐλεγχός ἡ βλεπομένων:

the evidence, or demonstration, the

evident demonstration of things not

seen, The Holy Ghost in his teach-

ings, brings in divine Truths with

such a clear and convincing light that

the soul sits down under it fully satis-

fied; it is not only convinc'd to

silence, but to assurance; the Soul

doth sweetly and freely acquiesce in

the present truths; Now I know, saith

Moses Father-law, that the Lord is

greater then all Gods; He had heard

of God before, but that bred but

opinion only; but now, he is through-

ly convinced; I know that the Lord

is greater then all Gods, So David

concerning his afflictions, I know Ps. 119.75

Lord that thy judgments are right,

and that of faithfulness thou hast

afflicted me. He was fully satisfied

both of the equity and fidelity of

Gods chastisements; right in respect

of the merit, and faithful in respect

of the end. And thus in all the Lef-

τὴλεγχό^θ
διαν αὐτο-
φάσις
συλλό-
γοσμός.
Arist.

A Syllo-
gisme
whereby
the re-
spondent
is forced to
contradict
himself,
either per
concessi-
o n-gando, ex
per negata
concedendo.

Exod 13. 11.

Ps. 119.75

sions before presented to your view, and in all other, what God teacheth, he teacheth with such a clear evidence of truth, that the soul is set

Thes. I. 5. beyond all peradventure : *Our Gospel came unto you, not in word only, but in power and in the Holy Ghost, and in much full assurance : the word hath a double and a treble emphasis, assurance, full assurance, and much full assurance : such are the teachings of the Holy Ghost. Common teaching may convince to silence, a man cannot tell how to gainsay or contradict, but the understanding may remain doubtful still : there is that which the Schools call suspense or hesitancy in the understanding ; there is not a full and clear assent in the understanding to the truths propounded : but a man remains, in the Apostles Language, a double-minded man ; or as the word signifieth, a double-soul'd man ; duplex animo, a man of a double, or doubtful, or divided spirit, floating between different opinions ; one soul (as it were) believeth this way, and another soul believeth that way ; one while he believeth*

*Ἐν τῷ
εποιείᾳ
τοῦτο.

Formido
oppositi.

*Ἄριστη
ἀνατολή.

believeth there is a God, and anon
the fool saith in his heart, there is no
God; sometimes he calls sin evil;
and anon again he thinks it good. He
believeth, and he believeth not;
sometimes what he heareth from the
word is truth of God, sometimes he
thinks again it is but an invention of
man, there may (possibly) be some
mistake in it: But now the teachings
of God set a man beyond all those
fluctuations and unsettledness in
judgement: there is that which the
Apostle calls the riches of the full
assurance of understanding to the ac-
knowledgement of the Mystery of God:
Assurance of principles, even when
the soul may possibly want the assur-
rance of application.

Col. 2. 2.

A third property of divine teach- 3d. Pre-
ing, It is an experimental teaching. perty, ex-
The soul can speak experimentally perimen-
of the truths it knows, it is good for tal.
me, faith David, that I have been Ps. 119.71.
afflicted; why, but may not any man
say as much as that? yes, few men
there are but have the Notion in their
heads, and in their lips: I but mark
I pray, the Psalmist speaks experi-
mentally

mentally to the point, and doth instance the good which he had gained
 In the end by affliction; *I have learned thy Statutes.* He had learned more acquaintance with the word, more delight in the word, more conformity to the word. He knew it more, and loved it better, and was more transformed into the nature of it, than ever &c. So Psal. 116. 6. *The Lord preserveth the simple, i. e. God stands by his upright hearted ones to secure them from violence; a good notion; but any man may have it in the proposition; I but David hath it in the experience, I was brought low and he helped me; my faith was brought low, and my comfort was brought low, and my resolutions were brought low, my feet had welnigh slipt.* Psal. 73. 2. but God helpt my faith, revived my comfort, strengthened my resolutions, and stablished my feet: *thou hast holden me by my right hand, vers. 23.* Thus St. Paul, *I know whom I have believed, &c. I have experienc't his faithfulness and his All-sufficiency: I dare trust my All with him. I am sure,*

2 Tim. 1. 12.

sure, he will keep it safe to that day.
And thus they that are taught of
God in affliction can speak experi-
mentally, in one degree or other, of
the gains and priviledges of a suffer-
ing condition : they can speak expe-
rimentally of Communion with God,
though I walk through the valley of Psal. 23.4:
the shadow of death, I will fear no
evil; why? for thou art with me: I
have had comfortable experience of
thy upholding, counselling, comfor-
ting presence with me in my deepest
desertions: so of other fruits of af-
fliction, this I had, Psal. 119.56. this
I have got by my sufferings; I bless
God I have learned more patience,
humility, self-denial, &c. to be more
sensible of my Brethrens sufferings,
to sit looser to the World, to mind
duty, and to trust safety with God,
to prepare for death, and to provide
for eternity, one way or other it is
good for me; I could not have been
without this affliction, &c.

Common knowledge rests in gene-
rals, and lieth more in propositions
then in application; but they that are
taught of God can say, *as we have*
heard,

heard, so have we SEEN; they can go along with every truth, and say, It is so, I have experienc'd this Word John 3.33. upon mine own heart, they can set to their seal, that God is true.

4 Property, 4. Divine Covenant-teaching is Powerful. a powerful teaching : After a man hath got many truths into the understanding, the main work is yet to do, and that is to bring down holy truths to action, to draw forth divine principles into practice : a natural man may know much, he may have an heap of truths in his understanding ; but they all lie strengthless in the brain, he hath no power to live the truths he knows. Covenant-teachings convey strength as well as light, and do what they Is. 8. 11, teach. The Lord spake to me with a 12. strong hand, and instructed me that I should not walk in the way of this people, saying, say ye not a confederacy to them who say a confederacy, neither fear ye their fear, nor be afraid; sanctifie the Lord of Hosts himself, &c. It is a most sweet and comfortable Scripture, and that in two respects. i. In respect of what it

it implieth. 2. In respect of what it expresseth. First, it implieth thus 1. A Con-
much, sc. that even the Holy Pro- flict im-
phet himself had no small combate plied.
and conflict within himself what to do in such a juncture of time as that was, when it was told the house of *Chap. 7.2.* David, saying, *Syria is confederate with Ephraim*: that is, that both those Kingdoms had made a League together, and were now upon their march with their combined forces, to make War against the House of David: it was sad news, and the Text saith, *The heart of Abaz, and Verse 2:* the heart of the people was moved, as the Trees of the Wood are moved with the wind, i. e. They were terribly afraid, even ready to die for fear, and in that fear abundance of the people fell off to the enemy, and engaged with them; as it is intimated, *They refuse the waters Chap. 8.6.* of Shiloh that go softly, i. e. they looke upon the forces of Jerusalem as poor and inconsiderable, no wayes able to oppose and engage so potent an adversary as came against them; and so deserted their own party, and *rejoyced*

Cum suam rejoiced in Rezin and Remaliah's paucitatem & tenuitatem intuebantur trepidabant, &c. & putabant se tutissimos fore si tam potens ipsis Rex coniugisset, quam Israelitis. Calv. in loc.

Son : they rejoiced in them, i. e. to cover their defection from their true Sovereign, they cryed up the invaders as their best friends, who came to rescue them from the tyranny and oppression of Ahaz. And it seems the Prophet Isaiah himself was surprized with fear too, for a time, and began to dispute the matter within himself, whether it were not best for him, to strike in with the stronger side, and to engage in the confederacy with those two Princes as the multitude did ; there wanting not, probably, fair and specious pretences to justify that defection : It seems, I say, that the Prophet had a sore temptation upon his spirit about this matter, and was even ready to determine the question on the affirmative, till God

The second thing the comfort express. came in and instructed him , &c. And that is the second thing ; the comfort express in these words : while the Prophet was thus conflicting and fluctuating in his own thoughts, God came in , and by strength of hand rebuked his Fears, silenced his Objections, quieted his spirit, determined

mined the dispute, and instructed him what course to take, which was not to comply, but to believe, to study duty, and leave safety with God; fear not their fear, nor be afraid, sanctifie the Lord of Hosts himself, &c. Power went forth with instruction, taught him what to do, and enabled him to do what it taught. Blessed be God, who hath an Hand to teach his people with, as well as a mouth; an Hand of power, as well as a mouth of instruction: had it not been for this, the Prophet himself had been certainly carried down the torrent of that apostacy, as well as others.

And there is caution in this instance as well as comfort, in reference to our selves, and our Brethren; and that is, in case of surprize by some sudden gusts of fear and temptation, and our Brethren; but wisely and calmly to consider, it is no other temptation ^{against} than what is common to man, yea to the best of men: Job, and David, and Jeremiah, and Habbakkuk, and Peter, and here Isaiah, were all rash judging our Brethren, and cur nonplust,

nonplust, and staggerd for a time, and recovered only by a powerful word from Heaven; and therefore in such cases, it becomes Christians to pity, rather then to insult; and to study to heal, rather then to reject: con-

Gal. 6. 1. sidering themselves lest they also be tempted. This is the priyiledge of the Children of promise, strength goeth out from the Covenant with instruction, the Lord who commandeth light to shine out of darkness, hath shined into our hearts: q. d. God hath taught us by such a word, as that whereby he made the World, a creating word, a word that giveth strength as well as Counsel. And this teaching it is which the Prophet David so frequently importuneth in his prayers, Ps. 119. 33. cum 35. Teach me O Lord the way of thy Statutes, make me to Go in the paths of thy Commandments; Ps. 143. 10. Teach me to do thy will; mark that, not only teach me the way, but teach me to go; not only teach me thy will, but teach me to do thy will. Common teaching may teach an Hypocrite the way, but saving teaching only teach-

eth

eth the soul to go in that way : an unregenerate man may know the Will of God ; but he knoweth not, how to do that Will. *The joy of the Lord* Nchem. 8: in our strength. This is the fourth ^{10.} property.

A fifth property ; *The Teachings* Proper. of God are sweet and pleasant teach- ty, Sweet. ings. *Psal. 119. 102. Thou hast psal. 119:* taught me ; what followeth ? How ^{102.} sweet are thy words unto my taste ? sweeter then honey unto my mouth : He rolled the Word and Promises as Sugar under his tongue, and sucked from thence more sweetness then Samson did from his honey-comb. Luther said , he would not live in Paradise, if he must live without the Word ; but with the word , faith he, I could live in Hell it self. When Christ puts in his teaching-hand by the hole of the door to teach the heart, his fingers drop sweet smelling myrrhe upon the handles of the Lock : The Teachings of Christ leave a sweet remembrance of himself behind them ; We will remember thy Love more then wine ; As people when they are drunk with wine

*cum verbo
etiam in
inferno fa-
cile est vi-
vere, Lub,
Tom. 4.
oper. lat.*

Cant. 5.5.

Cant. 1.4.

wine, wherein is excess, are apt to sing and hollow; so those that are filled with the Spirit, cannot but insult and triumph in the wonderful things which they taste and see in the Word. There cannot be but much spiritual joy in divine Teaching, because the Spirit doth accompany the Truths, and so erradiate them with his own beauty and glory, the light of the knowledge of the glory of God in the face of Christ, that they do not only affect, but ravish the heart; Thy Word is pure,

Psal. 119. therefore thy servant loveth it. The

140.

Sunt scrip-
turae tuae
Deliciae
mra. Aug. Prophet saw a beam of divine excellency sitting upon the Word, and

and that did happily ensnare his Soul.

Truth is burdensome to unsound spirits, because convincing; and they labour to extinguish that life which disturb-

Rom. 1.18 eth their quiet; They hold the truth

Kai **χόν-** in unrighteousness; Gr. they im-

των, it signifies prison the Truth, and will not suf-

fer it to do its office; But saving

Teaching is sweet and delightful,

because it is suitable to the renewed part; to which it comes in with fresh

succours, to relieve and fortifie it against

against the assaults of opposite corruption: I say, it is always sweet in that respect, but never more sweet than in affliction; the bitterness of adversity giving a more delicate relish unto the Word, by healing the distempers of the spiritual palate: and then the Soul cryeth out with Jeremy in the prison, *Thy Words were sound, and I did eat them, and thy Word was unto me the joy and the rejoicing of my heart,* Jerem.

15. 16.

6. And lastly, Divine Teaching is an abiding Teaching: The anointing which ye have received of him abideth in you: I Job. 2. 27. Notional knowledge, where it is no more, is flitting and inconsistent, and leaveth the Soul dubious and uncertain. Observe how the Apostle S. James expresseth it, speaking of the meer notional hearer, *He beholdeth himself, and goeth his way, and straightway forgetteth what man he was:* Observe, he doth not only forget what he heard, but he forgets what he was: The glass, whether Word or Affliction, discovered to him

Property, Abiding.

Jam. 1. 24.

him his *spots*, shewed him his pride, his covetousness, the impurity of heart and life, &c. but he goeth away and forgetteth what manner he was ; he forgets the *Word*, he forgets the *Rod*, and what both Word and Rod discovered to him, together with the resolutions and promises made to God in both. A godly man may forget the *Word* (a gracious heart may have a bad memory) but he will not so easily forget himself, he doth not forget his *spots*, and that keeps him in continual work, to wash and PURGE himself from all filthiness of flesh and spirit : Remembering Lam.3:20. mine affliction and my misery, the wormwood and the gall: My Soul bath them STILL IN REMEMBRANCE, and is humbled in me, The double-minded man is unstable in all his ways. Humane Teaching begets at best, but opinion, not faith; the Word implyeth one that is distracted and divided in his thoughts, floating betwixt two contrary Opinions: There be notions contradicting notions, and principles fighting against principles; and such knowledge

ledge is not abiding knowledge : this unfixedness in principles produceth instability in practice ; if a man be double-minded in his principles , he will be unstable in all his ways : none are so constant in the profession of any truth, as they that are fully convinced and assured of it : none so stable in their conversation, as they that are rooted and established in the present Truth : This is the effect of Gods Teaching , it keeps the judgment steady , and the heart stable :

Teach me, O Lord, the way of thy Statutes, and I will keep it unto the end : He dares promise Perseverance , if God will undertake Instruction : and accordingly he made good his promise , upon this very account ; I have not departed from thy Judgements, for thou hast taught me : Observe it ; He doth not say, I will keep thy Statutes ; but he can say, and that many years after, I have kept thy Statutes . Many will say in their affliction, I will keep thy Statutes ; promise fair, if God will but deliver them : but how few

few can say with David, I have kept, I have not departed from thy judgments! Of old time, saith God, I have broken thy yoke, and burst thy bonds, and thou saidst, I WILL
 Jer. 2, 20. NOT transgress; when upon every high hill, and under every green tree thou wanderefest, playing the harlot, Good words in trouble, but poor performance out of trouble; no sooner out of affliction, but they fall again to their old trade of spiritual Adultery against God; no sooner their old hearts and their old temptations meet, but they close, and embrace one another; they started aside like a broken bow; I, but David was taught of God, and therefore he is as careful to make good his vows, as to make good vows; I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. The after part of Davids life was much more severe and exact then the former; I have not departed from thy judgments, for thou hast taught me.

These are the properties of divine

vine Teachings : but lest I should lay a snare before ~~the~~ blind, and make the heart sad which God would not have made sad ; I must of necessity lay in a few brief *Cautions*.

When we say God teacheth	1. Inwardly. 2. Clearly. 3. Experimentally. 4. Powerfully. 5. Sweetly. 6. Abidingly.	It is not so to be under- stood :	<i>cautions.</i>
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First, As if God taught *All at first*, viz. either *All Truth*, or *All of any truth* : God doth not teach all his ^{not all at first.} *Lessons* at the first entrance into the School of Affliction ; at least not usually, (for we dare not limit God;) The fruit of Affliction is not gathered presently ; No chastening for the present seemeth joyous ; but grievous, nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby. Teaching is the fruit of affliction, and Fruit is not gathered presently ; it must have a ripening time ; And therefore O thou discouraged Soul, say not God doth not teach thee *at all*, if he do not teach

- Ps. 119. thee all at once ; The entrance of thy
 130. word giveth light ; God lets in light
 by degrees ; Usually God teacheth his
 children, as we teach ours, now a little
 Isa. 28. 10. and then a little ; somewhat this week,
 and more next week ; somewhat by
 this affliction, and more by the next
 affliction, and more by a third, &c.
 It is not to be despised if God discover
 to the Soul the need of Divine Teach-
 ing, and engage the heart in holy de-
 sires, and longings after it ; so that
 the afflicted Soul can say in sincerity,
 Ps. 119. 10. *My Soul breaketh for the longing that
 it hath unto thy judgements at all
 times.*

²Caution, Secondly, When we say, that God
 nor all a- teacheth whom he chasteneth, and
 like. teacheth them thus and thus ; it is
 not to be understood as if he taught
 All alike ; God hath several Forms
 in the School of Affliction, as well as
 in the School of the Word ; There be
 Joh. 2. 12. Fathers for experience, young men
 for strength, and babes for the truth
 and being of Grace. And therefore
 if God have not taught thee so much
 as another, say not (here again) he
 hath not taught me at all ; As one

Star

Star differeth from another in glory,
so also is the School of Christ; it is
free grace thou art a Star, though
thou art not a Star of the first or sec-
ond magnitude; that God hath let
in some Divine light, though not so
much light as another may possibly
have; that thou art in Gods *School,*
though it may be not in the highest
Form. In point of holy *emulation*
we should look at the degrees of
Grace; but in point of *thankfulness*
and comfort we should look at the
truth and being of Grace.

Thirdly, When we say, that God teacheth powerfully and abidingly, it is not to be understood as if these teachings did put the Soul into an immutable evenness of Spirit, or freed it from all insurrections and disturbances from opposite corruption; such a frame of Soul is onely the privilege of the glorified estate, wherein we shall see God face to face, and dwell in immutability it self to all eternity; Here the Church hath its falls and its mains. David had his sinkings, and Job his impatient fits; we have heard of the patience of Job, yea

³Caution,
Divine
Teaching
doth not
the Soul
into an
unchang-
able estate.

Jam. 5.11.

and of his impatience too; moved, the taught of God may be, but not removed; fall they may, but not fall away; fearfully, but not finally; terribly, but not totally.

But these things are unseperable to Covenant-Teaching.

First, The Soul is thereby made sensible of the least stirrings and whisperings of corruption; I find a law in my members warring against the law of my mind; Others have it, but they do not finde it, they are not sensible of the law in their members, &c.

Secondly, They are exceedingly displeased with the opposition they finde in their natures against the Teachings of God; and do rise up in indignation against all that contradiction which is in the unregenerate part, in what kinde soever; Why art thou cast down, O my Soul? and why art thou so disquiet within me? Is there cause for this despondency? is this done like a David, like a man after Gods own heart? Is this the fruit of all the experiences of Gods Faithfulness and All-sufficiency? And so in other cases doth the Soul chide down distempers,

z. They
are dis-
p' eased
with them.

and

What is
unsepara-
ble to di-
vine tea-
ching.
1. Sense of
corruption:
Rom. 7. 23

and uncomly workings of Spirit; the Soul is full of displicency against it self; *so foolish was I, and ignorant, as a beast before thee;* it cannot finde words bad enough to give it self. Pſ. 73. 22.

Thirdly, And if that will not do, then they go to God in Prayer, and spread their temptations before the Lord: *O my God, my Soul is cast down within me:* When they cannot lay the storm, and still the tempests by their own word, then (with the Disciples in the Ship) they go and awaken Christ, and desire him by his powerful Word to rebuke them, that there may be a calm; They go and pray out their distempers, and pray their hearts into a better frame; as once it was said of Luther, that when he found distempers upon his Spirit, *Vir iſſe potuit quid
be would never give over praying, till voluit.
he had pray'd his heart into that frame
he pray'd for.*

Fourthly, By virtue of the Teachings of God they are enabled to maintain opposition against all that opposition which they find in their own Spirits; As the Flesh lusteth against the Spirit, so the Spirit lusteth against

3. They
pray down
temptati-
on. Pſ. 46. 6.

*Vir iſſe potuit quid
tuit quid
be would never give over praying, till voluit.*

4 Main-
tain oppo-
sition a-
gainst op-
position. Gal. 5. 17.

*Caro con-
cupisit ad
versus spi-
ritum si no;
& spiritus
adversus
carnem fa-
ciunt adul-
terium.*

Aug.

the *Flesh*; i. e. the spiritual regene-
rate part doth as naturally rise up and
make war against the *Flesh*, and flesh-
ly motions, as the *Flesh* doth against
the Teachings of God in the spiritual
part; Opposition is not maintain'd
only by precept and rules, and an ex-
trinsical policy, but naturally, and by
virtue of an inward antipathy; the
Spirit lusteth; The spiritual opposi-
tion is as suitable and agreeable to the
new Nature, as the sinful opposition
is to the old nature. Hence is the life
of a believer call'd a *wrestling*, a war-
fare, Eph. 6. 12.

And Fifthly, Not only so, but by
the help of Divine Teaching the Soul
gets ground of that fleshly opposition,
wherewith it is molested, by degrees.

*In the day when I cryed, thou answer-
edst me; and strengthenedst me with
strength in my Soul; Prayer brought
in God, and God brought in strength,
whereby he got ground of his distem-
pers; and though all was not done at
first, yet his comfort was, all should
be done in Gods time, Ver. 8. The Lord
will perfect that which concerneth me;
I am not perfect, but I shall be per-
fected;*

Pi. 13.2.

fected; He that hath begun a good work, will perform it till the day of Phil. 1.6. Jesus Christ.

Sixthly, Though the Soul be not always the same for temper and acting, yet it is always the same for purpose and design, Then shall I not be ashamed, when I have respect unto all thy Commandments : Though he could not keep all, he could respect all the Commandments of God. My Soul presseth hard after God, Clouds of Psal. 63.8. opposition intercepted and disturbed his sweet and constant Communion with God sometimes; But he brake through that croud by main strength to recover Gods presence again; My Soul presseth hard after thee; and Paul is pressing after perfection when Phil. 3.12, he could not overtake it. 13.

Seventhly and lastly, The Soul hath not always (possibly) the same relish and taste of divine truths and Ordinances, but it hath the some estimat; it keeps up high appreciating thoughts of spiritual things, and when it cannot relish them, yet even then it doth hunger after them.

Psal. 119. *My Soul breaketh for the longings*
 20. *it bath unto thy judgments A T A L L*
 Mat. 5. 6. *T I M E S. And the promise is made*
to bunger, &c.

And yet even in reference to these dispositions, which I call inseparable concomitants to Saving Teaching, I must adde this one *Caution* in close of all, namely,

That allowance be made in case of Deserotion; A child of God, for causes which here we cannot stand to mention, may be cast into so deep a state of deserotion (for a time) that he may (as the Apostle speaks) forget that he was purged from his old sins; A child of Light may walk in Darkness. And though there be no such *deliquium gratiae*. no such swoon in the new-man, wherein both *habits* and *acts* do cease, yet they may be so stupified by the impressions of the present *Temptation*, as the poor Soul shall be sensible of neither, but reduc'd as it were into such a state, as when *Grace* was but an *embrio* in the womb; that spiritual life shall be *tantum non extinguit*; there may be life, but no sense of that life.

Vivit &
 est vita,
 nestius ipse
 sic.

More

More might be added, but I am sensible how this Discourse swells beyond the proportion I intended, and therefore must hasten. Thus much therefore for the second thing propounded in the Doctrinal part, the natures and properties of Divine Teaching. I come now to

The third thing propounded, viz. to enquire How affliction lieth in order to Instruction? what tendency Chastisement hath to promote the Teachings of God in the Soul? what use God makes of Correction to this end?

For it may possibly be demanded, Quest. Might not God as well teach his people by Sin, as by affliction?

He might, and doth; whence that Answ.

gloss of Augustin upon Rom. 8. 28.
[All things work together for good to them that love God] even sin it self; and in as much as he saith, All things, it is evident he excepteth nothing, that doth not co-operate for good to the Called according to Gods purpose; All things do work, but all things do not work alike; Sin works for good, but it is by absolute Omnipotence, by pure Prerogative; for Sin is properly

M. lius ju-
dicavit
Deus , ^{de}
malis bene
facere
quam nulla
mala per-
mittere.

the Devils creature, and in its own natural tendencie works meerly to destruction ; no thank to Sin that any good comes of it ; God beats Satan with his own weapons. But affliction is an evil of Gods making, as Amos 3. 6. and he hath so tempe'd the nature of it, and sooth so ingredient it by his divine skill, that there is some fitness and disposition in it to serve and promote his own gracious designs in the children of Promise. It is true, there is need of an arm of Omnipotence to make Chastisement to have a saving influence upon the heart ; and so there doth also even in the Word it self; and divine Ordinances; they do not save *ex opere operato*, by an intrinscal virtue, or power of their own; but yet there is a passive fitness in them to serve Omnipotence for divine and saving ends; a fitness of instrumentality ; as there is in a Saw to cut, and in a Wedge to cleave, &c.

Heb. 4. 12.

The Word of God is quick and powerful , sharper than a two-edged sword.

The Instrument can do nothing alone, but there is a fitness in it to serve the hand of the work-man. And thus it is, in a proportion, with affliction ; It is true, there is not so immediate and

and direct a tendency in the *Rod*, as there is in the *Word*, to teach and instruct the children of God; yet there is in *Chaffisement* a subserviency to prepare the heart of man, and to put it into a better disposition to close with divine Teaching, then naturally it is capable of. The hot Furnace is Christ's work-house, the most excellent Vessels of Honour are formed therein; Manasseh, Paul, the Taylor, were all chosen in this Fire; as God saith, *I have chosen thee in the Furnace of affliction*, *Isai. 48. 10.* Grace works in a powerful, yet in a moral way. God speaks when we are most apt to hear; congruously yet forcibly, by a fit accommodation of circumstances, which you may discover in these *Four Particulars*.

First, *By Correction God taketh down the pride of mans heart*; there is not a greater obstruction to saving knowledge than *Pride* and *self-opinion*, whereby man either thinks he knoweth enough, or, that not worth the learning which God teacheth, therefore it is proclaimed before the Word, *Hear and give ear, BE not proud*.

The fruit
of corre-
ction in
order to
divine tea-
ching.
1. It takes
down pride
of heart,
for

for the Lord hath spoken, Jer. 13.15.
 In divine matters, as well as humane,
 Fr. 13.15. only by Pride cometh contention. It is
 Pride which raiseth objections against
 the Word, and disputeth the com-
 mands when it should obey them.

Jer. 43. 2. The proud men in Jeremiah, when
 they could elude the the Message of
 God by his Prophet no longer, do at
 length stiffen into down right Rebel-
 lion. First, they shift, Thou speakest
 falsely, &c. and then they resolve, As
 Verse 2. for the Word thou hast spoken to us in

Cap. 44.16. the Name of the Lord, we will not
 hearken unto thee, &c. q. d. be it Ba-
 ruch, or be it God, we will have none
 of it : but we will certainly do what-
 soever goeth forth our own mouth, &c.
 Such a Master-piece of obduracy is
 the heart of man, that it stands like
 a Mountain before the Word, and
 cannot be moved, till God come
 with his Instruments of affliction, and
 digging down those Mountains (as
 it is proclaimed before the Gospel,
 Luk. 3. 5.) casteth them in a level,
 and then God may stand, as it were,
 upon even ground, and talk with man.
 This pride of heart speaketh loud in

the

the wicked, and whispereth too audibly even in the godly ; it is a folly bound up even in the hearts of Gods children, till the Rod of Correction driveth it out ; and the stomach broken, the poor bleeding wretch cry out, *Lord, what wilt thou have me to do ?*

Secondly, Affliction is Gods forge : It soft-wherein he softens the iron heart : smeth the heart. There is no dealing with the Iron while it remaineth in its own native coldness and hardness ; put it into the fire, make it red-hot there, and you may stamp upon it any figure or impression you please : *God maketh my heart soft*, saith Job : melted vessels are impressive to any form. So it is with the heart of man ; naturally it is colder and harder then the northern iron ; and that native induration is much increas'd by prosperity, and the patience of God towards sinners : the iron sinew will rather break then bend : It is the hot furnace only which can make it operable and impressive to Gods Counsels : which course therefore od resolveth on ; *I will melt them and try them*, Jer. 9.7. and

and sometimes God is forced to make the furnace seven times hotter, to work out that dross which renders men so *unformable* to the Ministry of the Word, while God sends his Prophets, rising up early, and sending them; and yet they will not incline their ear, but harden their necks against divine Instruction.

Pla. 65.10. When the earthly heart of a man is so dried and hardened by a long *sun-shine* of prosperity, that the plough of the spiritual Husbandman cannot enter, God doth soften it with showers of adversity, maketh it capable of the immortal seed, and blesseth the springing thereof: The seed falleth upon stony ground, till God turn the stone into an heart of flesh.

3. It maketh man attentive to God.

Job 33.14

Thirdly, By Chastisement man is made more attentive unto God; In prosperity the world makes such a noise in a mans ears, that God cannot be heard, He speaks indeed once and twice, again and again, very often, yet man perceiveth it not; he is so busie in the crowd of worldly affairs, that God is not heeded. In the godly themselves there is much *unsettledness*

ness and giddiness of mind ; naturally our thoughts are *vain* and *scattered*, the Spirit *slippery* and *inconsistant* ; which is a great impediment to our clear and full comprehensions of Spiritual things : And therefore God is forc'd to deal with man as a Father with his Child playing in the Market-place, and will not hear or mind his Fathers call, he comes and takes him out of the noise of the tumult, carries him into his Counting-house, layes him upon his knee with the rod in his hand, and then the Father can be heard : So doth God, I say, with his children ; *He openeth their ears*, Verse 6.
Heb. He uncovereth their ears, which the World had stopped, and then *instruction* will enter. When *Joab* would not come to *Absalom*, he sets his Field on fire, *2 Sam. 14. 30.* And thus after neglects God brings us to treat with him by *affliction* : God saith as it were, *Come, let us reason together* ; and the Soul echo's back again, *Speak Lord for thy Servant heareth* : and when the Soul is thus silent unto God, He cometh and seal-*eth Instruction* by his Spirit.

Fourthly,

4 Affliction is an Eye-salve.

Fourthly, and lastly, *Affliction is an eye-salve, whereby God openeth the eye of the Soul to see the need and excellency of divine Teaching, by the discovery of its own brutish ignorance of God, and of his ways, under all divine Administrations; as Ephraim once bemoaned himself to the Lord, I have been as a Bullock unaccustomed to the Yoke : the Prophet*

Psa. 73. 22 *David will English it, So foolish was I, and ignorant, and like a Beast before thee : And by means of this discovery God draws out the heart into humble & holy supplication for Divine Teaching. That which I see not, teach thou me; and if I have done iniquity, I will do no more : When or how cometh the Sinner thus to put in for instruction? why, Ver. 31. I have born chastisement : Correction discovered the need of Instruction; That which I see not, teach thou me : And thus Ephraim, Thou hast chastised me, and I was chastised; but blows alone will not do it : therefore it follows, Turn thou me, and I shall be turned; though Chastisement alone could not turn Ephraim, yet it made him see an absolute necessity*

Job. 34. 32

necessity of Divine power to his conversion, less than Omnipotence would not serve the turn.

And when God hath brought the heart once into this frame, sc. to see, and be affected with the sense of its own ignorance & impotency, and to lie in the dust at Gods feet, humbly importuning an effectual teaching from Heaven; if God should withhold it, he should fail not his promise only, but his own counsel and project; in reference to which God cannot lie; but when he hath prepared the heart to prey, He will cause his ear to hear, When God hath engaged the heart in holy desires of saving Instruction it is not Mercy only in God, but faithfulness, to satisfy the desire of his own Creation: Good and U P R I G H T is the Lord, and therefore he will teach Sinners in the way. Psa. 10: 17
Psa. 25: 8.

Thus much for the third Particular thing propounded for the opening of the Doctrine: I come now to

The Fourth and last, sc. The Grounds and Demonstrations of the Point. Of which in a few words, and or Demon- strations of the point.

I. The and then I shall come to the Use and Lessons Application.

which God teacheth are so many Bless- It must needs be a blessed thing ednesses. when Correction and Instruction meet, if we consider,

First, *The Lessons themselves which God teacheth his Ephraims in the School of affliction: ex. gra. Is it not a blessed thing to be taught*
Ps. 41. 1, 2. how to compassionate them that are in a suffering condition? yea, saith the Psalmist, Blessed is he that considereth the poor, the Lord will deliver him in time of trouble, the Lord will preserve him, and keep him alive, and he shall be blessed upon earth, &c. he is blessed, and he shall be blessed, not in heaven only but upon earth also; and that with

Vers. 2, 3: a multiplyed blessing: see a troop follows: Thou wilt not deliver him unto the will of his enemies; the Lord will strengthen him upon the bed of his languishing; thou wilt make all his bed in his sickness: oh the blessednes of a compassionate heart towards afflicted ones! how easie must that bed be which God maketh? And, zly, is it not a blessed

sed thing to know how to value our earthly comforts without doating upon them ? to be thankful and yet not to surfeit ? blessed is he that feareth always, i. e. that feareth a snare in all his earthly contentments : And, 3ly, if it be a blessedness to be conformed to Jesus Christ , then surely self-denial is a lesson which will make one blessed ; If any man will be my disciple, let him deny himself and follow me, saith our Saviour Matth. 16. 24. And, 4ly, Blessed are the poor in Spirit, for theirs is the Kingdom of heaven, and blessed are the meek for they shall inherit the earth ; if heaven and earth can make one blessed, then Humility is a blessed Lesson. And so it is , 5ly, To have our hearts discovered to our selves ; corruption is matter of humiliation, but fight and sense of corruption is matter of comfort and rejoicing ; it is a miserable thing indeed to be poor and not to see ones poverty, Thou saidst thou art rich, but knowest not what thou art poor and miserable ; but happy is that man to whom the Lord first discovers the hidden

Mat. 5. 3, 5

Rv. 3. 17.

den corruption of his heart, and then
 teacheth him to mourn over it ; blessed
 Mat. 5. 4. are they that mourn for they shall be
 comforted. 6ly, A man is never in a hap-
 pier condition, then when his heart is
 in a praying frame ; it is a mercy with
 a note of observation ; Behold he
 Acts 9. 11. prayes ; a man is never miserable but
 when he cannot pray. And, 7ly, what
 think ye of the Word ? surely he is a
 blessed man that by affliction is
 brought acquainted with his Bible
 which is nothing else but a treasury
 and Magazeen of blessings ; blessed
 is the man whom thou chastisest, O
 Lord, and teachest him out of thy
 Law ; it is your text, and the first
 Psalm is your comment, His delight
 is in the Law of the Lord, and in his
 Law doth he meditate day and night,
 ver. 2. And blessed are they whom the
 Lord teacheth to clear out their eviden-
 ces for heaven, to give all diligence to
 make their calling and election sure, for
 2 Pet. 1. 10, so an abundant entrance shall be admi-
 nistered unto them into the everlasting
 Kingdom of our Lord and Saviour
 Jesus Christ ; when others shall but
 creep to heaven as it were upon all
 four,

four, they shall ride as in a triumphant charet into the gates of the New Ierusalem. 10ly, Blessed are they, who weep over their grievings of Gods Spirit, for God shall wipe off those tears from their eyes; and He will comfort them whom they have grieved. And, 10ly, what is the blessedness of heaven it self, but Communion with God! 11ly, The exercise of Grace. 12ly, The Life of Faith. 13ly, Trust in God that raises the dead, and callst things which are not as though they were. 14ly, a clearer discovery of Gods Excellencies; what are these but heaven begun on this side heaven, glory John 17.3. antidated! This is life eternal to know thee; our Saviour saith not, it shall be life eternall, but it is; eternall life is begun already where these things be. In the fifteenth, and sixteenth place, to be taught the Duties and Priviledges of a suffering condition, is a blessed Teaching, for hereby the soul is enabled to taste and see what is good and sweet in every affliction, and is set above all that which is grievous and intolerable

Luk. 10. able to Nature ; for this cause
 42. we faint not , &c. 17ly , The
 unum necessarium , the one onely
 thing necessary , must necessarily be
 a blessed thing ; It is , saith our sa-
 viour , the better part which shall
 not be taken away. 18ly , The Art
 of Time-Redemption , is a bless-
 ing , not les then an evidence of
 Soul-Redemption ; if ye compare
 the first Epistle of Peter , Chap. 1.
 vers. 17. and 18. together. 19ly , Ask
 Saint Paul , and he will tell you , that
 the knowledge of the sufferings of
 Jesus Christ is an excellent knowledge ,
 in comparison of which all other
 things are loss and dung , Phil. 3.
 8, 9, 10. And lastly , To long for Hea-
 ven , is the very first fruits of Heaven ,
 the evidence and seal of our conjugal
CONTRACT with Jesus Christ ;

Rev. 22. **The Spirit and the BRIDE say ,**
 17. **Come Lord Jesus.** Behold Christians ,

Erudi-
 tur ad bea-
 titudinem . to be taught of God when chastised
 by him , is a Blessedness compounded
 of twenty several precious ingredi-
 ents ; At least if ye will take in .

Greg.
 Moral.

The Nature and properties of di-
 vine Teaching ; which may make a
 second

- | | | |
|--|---|---|
| second Demonstration ; that
is to say , to be
taught all these ; | { 1. Inwardly.
2. Clearly.
3. Experimentally.
4. Powerfully.
5. Sweetly.
6. Abidingly. | 2. Demonst.
The Prop-
erties of
Divine
Teaching
make up
real bless-
edness , |
|--|---|---|

This must needs be a blessed teaching ; it being a Teaching which doth possess the Soul of the excellencies which it discovereth. Doctrinal and notional knowledge is a *blessing* : Blessed (faith Christ to his Hearers) are your eyes, for they see, and your ears, for they hear : I, but it is but an occasional , preparatory blessedness, blessedness in the offer and opportunity ; Oh but to be taught these Lessons with these qualifications ; to be taught as the truth is in Jesus ; to be taught into the nature and image of the truth ; to be taught into the possession of divine excellencies ; this is blessedness indeed ; blessedness in Being ; full , perfect , fruitional blessedness .

Mat. 13 16

2. Cor. 3: last.

3. Demonst.

They are

fruits of

Gods di-

stinguish-

A third Demonstration.

A Teaching Chastisement is the fruit of Gods distinguishing Love. Chastise-

Chastisements (simply considered in themselves) lie in common to all the sons and daughters of *Adam* since the Fall ; the fruit of that first apostacy, as well as of actual and personal departures from God ; yea and deliverance also, lieth in common : Providence dispensest Deliverance to the worst of men : The 106 Psalm is a *Psalm of Promises*, made to the Church ; but the next Psalm, the 107, is a *Psalm of Providential Dispensations to the World* ; and there, as you find affliction, so you may find deliverance also out of those afflictions, to be the portion of wicked men ; Rebels, Vers. 11. and Fools, Vers. 19, 20. (i. e. wicked fools, Solomons fools all along the Proverbs,) Seamen, Vers. 23. (for the most part, not the most religious order in the world ;) all these are delivered out of their troubles : The worst of men, I say, share in this fruit of Gods Providential Goodness, Deliverance ; but a teaching sanctified affliction is the privy seal of special love, *My LOVING KINDNESS* will I not take from him : whom

the Lord LOVETH he chasteneth; Heb. 12. 6.
 that is to say, with a teaching
 chastisement: when Word and Rod
 meet together, when Correction and
 Instruction kiss each other, they are
 the fruit of paternal affection, and
 therefore must needs have a blessing
 bound up in them. As a man cha- Deut. 8. 5.
 steneth his son, so the Lord chaste-
 eth thee.

Fourthly, A Teaching Correcti- 4. Demonst.
 on is a branch of the Covenant of It is a
 Grace, which God hath made in branch of
 Christ for the Children of Promise; the Cove-
 nant of Grace.
All thy children shall be taught of
God: They shall all know me from
the least of them to the greatest: by
virtue of Divine Teaching-Afflitti-
on is adopted a branch in the Co-
venant of Grace. That 89 Psalm
 is a Song of the New Covenant; I
 will sing of the mercies of the Lord,
 Vers. 1. what mercies? not pro-
 vidence mercies only, but promise
 mercies, Covenant mercies; Vers. 3.
 I have made a Covenant with my
 chosen: And amongst the rest of
 the branches of the Covenant you
 shall find the rod and the whip have
 I their

Is. 54. 13.
 Jer. 31. 33.

their place, Vers. 30, 31, 32. If his children forsake my Law, and walk not in my judgements, &c. Then will I visit their Transgression with the rod, and their iniquity with stripes; Behold rod and stripes standing here, not upon Mount Ebal, the Mount of curses, as branches of a Covenant of Works, but upon Deut. 11: Mount Gerizim, the Mount of Blessings, as branches of the Covenant of Grace. Affliction is not so much threatned as promised to Christ's seed; My Covenant will I not break, Vers. 34. When God seems even to break the bones and hearts of his people, by sore and heavy strokes of correction, yet he doth not break his Covenant, My Covenant will I not break; it is in order to the Covenant when God chastiseth his children, and instructs them by his chastisements. Affliction separated from instruction is pure wrath, a blast from Mount Ebal, Deut. 28. but by a matrimonial Covenant those two Scriptures [Psal. 89. 32. I will visit, &c. and Isa. 54. 13. I will teach,] are married together, and made

made one spirit, (as in my Text) and then they are pure grace. The Covenant is the *Magna Charta* of Heaven, and contains a list of whatever God the Father hath purposed, God the Son hath purchased, and God the Holy Ghost doth apply to the Heirs of promise. The breasts of the Covenant run nothing but the milk of spiritual blessing to the children of God.

Fifthly, A Teaching affliction is § D. mo. ft.
the purchase of Christ's death and
bloodshed : Christ died not to ex-
empt his redeemed from suffering, D. mo. ft.
but to sanctifie their sufferings with
his own blood ; I pray not that thou Joh. 17. 15
shouldst take them out of the world,
but that thou shouldest keep them from
the evil : whatsoever Christ pur-
chasd, he pray'd for ; and this was
one main priviledge, not freedom
from the evil of a viction, but from
the evil of sin ; Sanctifie them with
thy Truth, Vers. 17 Gods Teachings
are sanctifying Teachings, Sanctifie
them with thy Truth, thy Word is
Truth Christ's blood purchasd no-
thing but blessings.

6. *Demonst.*
It is the
result of
all Christ's
Offices.

Sixthly, and lastly, A Teaching-affliction is the result of all the Offices of Jesus Christ: As a King he chastens; as a Prophet he teacheth; and as a Priest he hath purchas'd this grace of his Father, that the Rod might blossom; that Correction might be consecrated for Instruction unto the redeemed; Behold, a sanctified affliction is a cup whereinto Jesus Christ hath wrung and prest the juice and virtue of all his Mediatorial Offices; surely that must be a cup of generous and royal wine, like that in the Supper, a Cup of blessing to the people of God.

And thus I have finished the fourth particular propounded for the clearing and confirming of the Doctrine, sc. the Grounds and Demonstrations of the point; and with it the whole Doctrinal part of this great and blessed Truth, namely, That it is a blessed thing when CORRECTION and INSTRUCTION, WORD and ROD go together.

I come now to the Use, for the improvement of the point. And it may serve for { Information.

{ Exhortation.

First,

First, For Information, and that in these particulars.

First, If they only be blessed Affliction whom God chasteneth and teacheth ; then Affliction alone is not enough to evidence a man to be an happy man ; no man is therefore blessed because he is chastened ; blows alone are not enough, either to evince or to effect a state of blessedness ; *Thou hast chastised me, and I was chastised,* Jer. 31. 18 cryeth repenting Ephraim ; q. d. I have had blows enough, if blows would have done me good ; nay, but under all the strokes and smitings of thy displeasure, I have been as a bullock unaccustomed to the yoke ; unteachable and untractable ; thou hast drawn one way, and I have drawn another ; thou hast pull'd forward, and I have pull'd backward ; all thy chastisements have left me as they found me , brutish and rebellious : Surely blows only may break the neck sooner then the heart : They are in themselves the fruit of divine wrath , a branch of the curse , and therefore cannot possibly of themselves make the least argument of

Gods love to the Soul. Bastards
have blows as well as Children, and
Pl. 107.17 Fools because of their transgression
are afflicted. And yet it is very sad
to consider, that this is the best evi-
dence that the most of men have for
Heaven; because they suffer in this
world, they think they shall be freed
from sufferings in the world to
come; and because they have an hell
here, they hope they shall escape
Hell hereafter, they hope they shall
not have two hells: yes poor deluded
Soul, thou mayst have two Hells, and
must have two Hells without better
evidence for Heaven: Cain had two
Hells, and Judas had two Hells, and
millions of reprobate men and women
have two Hells; one of this life, in
torments of body, and horror of
conscience; and another of the life
to come, in unquenchable fire: and
so I say shalt thou, unless thou get
better evidence for Heaven, then the
present misery which is upon thee:
the plagues and evils which are upon
thee, may be but the beginnings of
sorrows: pain now in the body, may
be but a forerunner of torments
hereafter.

hereafter in thy *soul* : thou mayst have a *prison* on *Earth*, and a *dun-geon* in *Hell*; thou mayst now want a *crum* of *bread*, and hereafter a *drop* of *water*; thou mayst now be the reproach of *men*, and hereafter the Is. 66. 24. scorn of *men* and *Angels*, and of Prov. 1. 24. *God* himself; And therefore be wise to *Salvation*, by working it out with P. ol. 2. 12: fear and trembling, and giving all diligence, make your *Calling* and 2 Pet 1. 10. *Election* sure. *God* forbid that a man should take that for his *security* from Hell, which may be but the *preliba-tions* of Hell, the *pledge* and *aggra-vation* of endless misery.

Why, but doth not the Scripture object. say, *Whom the Lord loveth he cha-steneth, and scourgeth every son* Heb. 12. 6. *whom he receiveth?* And again, *As many as I love, I rebuke and* Rev. 3. 19. *chasten?*

Yes: but mark I beseech you; Answ. though the Scripture saith, *Whom the Lord loveth he chasteneth*, it doth not say, *Whomsoever the Lord chasteneth he loveth*: Though it saith, *He scourgeth every son whom he receiveth*, it doth not say, *Whom-soever*

soever he scourgeth he receiveth him as a son: Christ saith, As many as I love, I rebuke and chasten; but he saith not, As many as I rebuke and chasten, I love. These Scriptures include children, but they do not exclude bastards: they tye chastening to sonship, but not sonship to chastening: the sons are chastened, but all the chastened are not (therefore) sons: the beloved are rebuked, but all that are rebuked are not (consequently) beloved.

But that place in Job 5. 17. seems to say as much, Behold, happy is the man whom God correcteth.

It is true; but one Scripture must interpret another; David must expound Eliphaz: Happy is the man whom God correcteth, i. e. when instruction goeth along with correction, when chastisement and teaching accompany one another; Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy Law. The Scripture doth not usually give things their names, but when they are made up of all their integrals;

Pro. 18. 22. Who so findeth a wife, findeth a good thing,

thing, and obtaineth favour of the Lord; i. e. a wife made up of Scripture qualifications; otherwise a man may, and many men do, find a plague in a wife, and hath her from the Lord in wrath, and not in love: Every married woman is not a wife; a bad woman is but the shadow of a wife; And so here in this case, &c.

Indeed chastening and affliction is an opportunity of mercy, a may-be to happiness, but not (finglly) an evidence of happiness; lay no more upon it then it will bear; it is an opportunity, improve it; it is no more, do not trust it.

Secondly, This Doctrine informs us thus much, sc. that as affliction simply considered, is not enough to make or evidence a man to be happy, so neither is it sufficient to conclude a man to be miserable; No man is therefore miserable, because afflicted. It may prove a teaching affliction, and then he is happy; And yet this is another mistake among men;

Afflictions conclude
not a man miserable.

And that { 1. In reference to others.
2. In reference to our selves.

1. In reference to others ; People are very prone to judge them wretched whom they see afflicted ; it was the miserable mistake of Job's friends to conclude H I M miserable, because smitten ; cursed, because chastened.

2. In reference to our selves ; it is a merciless mistake, sometimes even of Gods own children, to sit down under affliction, especially if sore and of long continuance, and conclude, God doth not love them, because he doth correct them. It seems to be the very case of the believing Hebrews ; they judged themselves out of Gods favour, because under Gods frowns ; not at all beloved, because so greatly afflicted ; under many and sore persecutions, as you may see, Chap. 10. 32, 33, 34. And therefore it is that upon which the

Heb. 12. Apostle (after he presented them with a large catalogue and list of the primitive Martyrs before Christ, in the eleventh Chapter) bestows the twelve first verses of the twelfth Chapter, sc. to prove by reasons drawn from nature, and instances taken

taken out of Scripture ; (the first whereof is that unparallel'd and astonishing instance of Jesus Christ, the first born, the * Son of Gods loves and delights ;) I say, to establish this as a Conclusion of unquestionable verity, namely, That Gods LOVE and Gods ROD may stand together The truth is, my Brethren, there is nothing can make a man miserable but sin : It is sin that poysons our afflictions ; The sting of death is sin : and so we may lay of all other evils, which militate under Death as Soldiers under their General ; The sting of sickness is sin ; and the sting of poverty is sin ; and the sting of imprisonment and banishment is sin : & sic in cat. Take the sting out, (which is purchased by the blood of Christ, and evidenced by Divine Teaching) and they cannot hurt nor destroy in all Gods holy mountain, Isa. 11. 4. And therefore let no children of God be rash , to conclude hard things against themselves, and to make evidences of wrath where God hath made none. Let Christians on both sides look further then the affliction

it self; the Holy Ghost having long since determined this controversie by a peremptory decision; *No man knoweth either love or hatred by all that is before them*; i. e. no man can make a judgement, either of Gods love or hatred towards him, by any of these outward Dispensations.

Eccl. 9. 1. *He causeth his Sun to shine upon the evil, and upon the good; and sendeth rain on the just, and on the unjust:* The sun of prosperity shineth upon the dunghil as well as upon the bed of spices; and the rain of adversity falleth upon the fruitful garden as well as upon the barren wilderness; he judgeth truly of his estate, that judgeth by the Word, and not by Providence: Evidences of Grace consist in inward impressions, not in outward dispensations.

*3 Branch of
informat.
Deliv-
rance not
enough to
argue a
man hap-
py.* Thirdly, *That Deliverance out of trouble is not enough to evidence or make a man happy;* It is not said, *Blessed is the man whom thou chaffest, O Lord, AND DELIVEREST HIM out of trouble;* but, *Blessed is the man whom thou chaffest and teachest:* A man may get

get rid of the affliction, and yet miss of the blessing. All the bread which men may eat without the sweat of their brows, is not therefore hallowed; abundance may flow in without labour, and yet not without a curse. A woman may be delivered from the pain of child-bearing, and yet lie under the curse of child-bearing; an easie travail is not an intallible symptome of a state of reconciliation; If there be not faith ^{1 Tim. 2.} in Christ, who hath born, and born ^{15.} away the Curse; a speedy and easie deliverance is no more then God indulgeth the bruit creatures; for by him the Hinds do calve, and the wilde Asses bring forth their young; ^{* Hos. 9. 14} ^{* Calvin un-} ^{derstands} ^{it as a} ^{calm Deo,} ^{se offere} ^{quasi de-} ^{precatorum.} ^{an impre-} ^{cation a-} ^{gainst} ^{them; bic} ^{them for} ^{them, not} ^{for them.} ^{A miscarrying womb may be a} ^{mercy, when a mature and facile} birth may be in judgement. A man may leave his chains and his blessing behind him in prison; and the fire of a Feaver may be extinguisb'd, when the fire of Hell is preparing for the sinner. It is good to be thankful for, but extremely dangerous to be contented with, a bare deliverance. I shall conclude this branch with

with this note, which alone might have stood for a distinct observation or corollary, That those prayers in trouble's are not best heard which are answered with a deliverance ; but those prayers are best heard which are answered with instruction. Even of our blessed Saviour it is said, *In the dayes of his flesh he offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and WAS HEARD.* in that he feared, Hebr. 5. 7. How was he heard? not in that, *save me from this hour*, Job. 12. 27. but in that, *Father glorifie thy name*, Vers. 28. not in deliverance, but in instruction; for, for that he giveth thanks, Psal. 16. 7. *I will bless the Lord who hath GIVEN ME COUNSEL; My REINS ALSO INSTRUCT ME in the night season.* His Father taught him and strengthened him (Vers. 8, 9, 10, 11.) in his passion, and this was the bearing of his supplications. That is the best return of prayers which works our good, when not our wills; and when God doth not

Sancti ad
salutem per
omnia ex
audiuntur,
sed non ad
volunta-
tem. Aug.
in Epist.
Johan.
tract. 6.

not answer in the Letter, if he answer in the Better, we are no losers by our prayers: even * Devils themselves are heard to the letter, when his own Son is not: yet † heard, in that he feared; and therefore when we have prayed, let us reterr it unto God to determine the answer.

* Etiam
demores
exauditi
sunt, & ad
potos quo
periverant
remissi sunt
Idem.

† Ad salva
rem, though
not ad vo
rum.

4 Branch of
Informat.
How to
judge of
our afflic
tions and
deliveran
ces.

Fourthly, Hence we may learn how to judge of our afflictions, and of our deliverances from them; and it may serve in stead of an Use of Examination; by this, i say, we may know, when our sufferings come in wrath, and when in love. You need not (as the Scripture speaks in another case) say, who shall ascend up into Heaven, to look into Gods book of Life and Death? or who shall descend into the deep, the deep of Gods secret Counsels, to make report hereof unto us? But what saith the Scripture? the word is nigh thee; the word of resolution, to this enquiry, it is nigh thee, even in thy mouth, and in thy heart; that is to say, if thou canst evidence this to thine own soul, That Instruction hath accompanied Correction, That God

God hath taught thee as well as chastened thee, thou art a Blessed Man, thou shalt be saved; thou hast the Word of him who is the Author of Blessedness, and BLESSEDNESS ITSELF, *Blessed is the man whom the Lord chasteneth, and teacheth him out of his Law.*

And therefore peruse, I beseech you, that model of Divine Instructions or Lessons, presented to you in the Doctrinal part of this Discourse, either at large, in those twenty particulars, or in the abridgement, the three great heads, to which they were reduc'd. And then, withall, set before your eyes those Six Properties of Divine Covenant-Teaching, and compare your hearts and those Lessons together, Ask your own Souls, Hath God taught you those Lessons, or any of them? 1. Inwardly, 2. Convincingly, 3. Experimentally, 4. Powerfully, 5. Sweetly, 6. Abidingly, (for even an Hypocritical Abba can humble himself for a time, walk in Sackcloth, and go softly, a bulrush can hold down its head for a day.) And if the Spirit of God

God can bear witness to thy Spirit, that thou art thus taught, happy art thou; bless the Lord, for the Lord hath blessed thee, thou mayest sing Davids song, *I will bless the Lord who hath given me Counsel, my Reins also instruct me in the night season,* And again, *I know Lord thy Judgements are right, and that of Faithfulness thou hast afflicted me, If I had been less afflicted, I had been less blessed.*

Psal. 16.7.

But now on the other side, when there is no Interpreter to accompany affliction, to expound unto Man the meaning of the Almighty in his chastisements, when there is not a divine Sentence in the lips of Correction, when the Rod is dumb, or the Creature deaf, and cannot hear the Rod, and who hath appointed it, it is much to be feared, the stroke is not the Stroke of Gods Children.

A dumb
Rod is a
great
Judgment

O my Brethren, it is sad when Men come out of affliction the same they went in, when Affliction leaves them as it found them, as ignorant as unhumbled, as unsensible of Sin as bowelless towards their suffering Brethren, as Worldly as Proud, as impatient

impatient as unsavory, as much
strangers to Christ, and their own
hearts, as regardless of Eternity,
In a word, as fit for Sin as they
were before, This, I say, is exceeding-
ing sad. And yet it is much sadder,
when it may be said of a Man, as
once it was said of *Ahaz*, *In the*
time of his distress he did trespass yet
more against the Lord. It was an
aggravation of wickedness, con-
cerning which we may say, as our
Saviour of the Alabaster box poured
on his head, Where ever the Scr-
pture shall be Preached in the
World, there shall also this which
this Man did be Published. THIS
IS THAT KING AHAZ. Surely it is a standing and a dread-
ful Monument of Reproach and
Infamy unto him and all Generati-
ons. Christians, it is sad and dan-
gerous beyond all expression when
affliction serveth but as a Gage to
give Vent to the Pride and murmur,
the atheism and enmity, which is in
mens spirits, against the Lord, when
afflictions are but as Oyl unto the
Fire to irritate corruption, and make

it

it blaze more fiercely; to continue in wonted sins, against such in sensible and real proclamations to desist, is professed rebellion against God: an heavy indictment which the Prophet bringeth against Jerusalem; Thou hast stricken them, but they have not grieved, thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock, they have not refused to return. In such cases it is to be feared, the cup of affliction is a vial of wrath, and the plagues of this life nothing else but some previous drops of that storm of fire and brimstone wherein impudent sinners shall be scorch'd and tormented for ever.

That Scripture speaks dreadfully to this purpose, Jer. 6. 28.

They are all grievous revolters, walking with standers; they are all corrupters: The bellows are burnt, the lead is consumed of the fire; the Founder melteth in vain; for the wicked are not plucked away; Reprobate silver shall men call them, because the Lord hath rejected them.

They

Jer. 5. 3.

*T*hey are all grievous revolters,] i. e. as the Prophet *Isaiah* expounds it, ye revolt more and more; *Heb.* They encr^{cease} revolt, walking with flanders;

חַזְקִים **סָרָה** they do not onely revolt, but slander adduis de- those that reprove their revolting;

Amos 5. 10 *T*hey hate him that reproveth in the gate: they slander the Prophets, and their words; nay, God himself doth not escape the lash of their tongues:

Ezek. 18. they say, *The way of the Lord is not equal*; when they should condemn their own ways, they censure Gods, *The way of the Lord is not equal*. *T*hey are brass and iron, *They would pass for silver and gold*, a sincere and holy people, while they are a degenerate and hypocritical generation. *T*hey are all corrup-

Micah 9. 9 ters, *They have deeply corrupted themselves*; they have corrupted al-

Zeph. 3. 7. *their doings*; they have corrupted the Covenant of Levi, sc. the wor-

Mal. 2. 8. *ship, the ordinances, the truths of God*. *T*he bellows are burnt in the fire, i. e. The Lungs of the Prophets; which have preach'd unto them in the name of the Lord, rising up early, and lifting up their voyces like

like trumpets, to tell Israel their transgressions, and the house of Jacob their sins, and stretching forth their hands unto them all the day long, they are spent. *The Lead is consumed,*] i. e. All the melting judgments and chastisements, which (as lead is cast into the furnace to make it the hotter) God added to the Ministry of the Prophets, to make the Word more operative, they will do no good. All this while, *The Founder melteth in vain*] whether God the Master-Founder, or the Prophets, Gods Co-founders, or fellow-workmen, (as the Apostle calls them;) they all melt in vain: all 2Cor.6.1. their labour is lost; neither word, nor rod, neither judgments nor ordinances, can stir them; they refuse to receive correction, they will not be taught*. The wicked are not plucked away: They are the same that ever they were; the swearer is a swearer still, and the drunkard is a drunkard still, and the unclean persons is unclean still; The vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and

* Men will
give God
the hear-
ing, but are
resolv'd on
their own
courses.

Is. 32. 6.

and to wiser error against the Lord: the unjust are unjust still, and the ignorant are ignorant still: nothing will better them, wicked they are, and wicked they will be. What follows? a formidable sentence; *Reprobate silver shall men call them.*] They would be counted ho-
ver, but it is reprobate silver, refuse
silver, dross rather then pure met-
tal: and their hypocrisy shall be
made known to all men; *Reprobate
silver shall MEN call them;* and
happy they, if it were but the cer-
tainty of mistaking men onely; nay,
but the Searcher of hearts hath no
better thoughts of them: men do
but call them so, because God call'd
them so first; *Reprobate silver shall
men call them, because the LORD
hath Rejected them:* God hath cast
them out as the Founder casts out
his dross to the dunghill, and they
shall never stand among the vessels
of honour, in whom the Lord will be
glorified. A fearful sentence! the
sum whereof is this, That when
Teaching goeth not along with Cor-
rection, when men come out of the
furnace,

furnace, and lose nothing of their dross, it is a sad indicium of a reprobate spirit, without timely and serious reflection, nigh unto cursing. O consider this, you that forget God and his chastisements, lest he tear you in pieces, and there be none to deliver.

A fifth branch of information may be to teach us thus much, sc. That they may be blessed whom the world accounts miserable : The World judgeth merely by outward appearances, and therefore may easily be mistaken : They see the chastisement which is upon the flesh, and thence conclude a man miserable ; but they cannot discover that divine teaching which is upon the spirit, which truly rendereth him incomparably blessed. The men of the world are incompetent judges of the estate and condition of Gods Children ; The godly mans happiness or misery is not to be judged by the worlds sense and feeling, but by his own, it lieth inward (save onely so far as by the fruits it is discernable) and the worlds faculty of judgeing is onely outward

5 Branch
Informat.
They may
be blessed.
whom the
world
judgeth
miserable.

Nemo alio:
rum sensu
misere est
sed suo.
Salv. de
gub. Dei,
lib. i.

outward, made up of sense and reason; therefore, said the Apostle, *The spiritual man judgeth all things, yet he himself is judged of no man; that is, he is able to judge of the condition of the men of the world, but the men of the world are not able to judge of his condition, because it is above their faculty; the natural man thinks the spiritual man, (under affliction) to be miserable; but the spiritual man knows the natural man, in the midst of his greatest abundance and bravery, to be miserable indeed.* Therefore may the Saints in their troubles think it, with Saint

Paul, a very small thing to be judged of mans judgment; This is but * mans day of judging; so the word signifieth; Gods day is coming when things and persons shall be valued by another census, or rate.

* *την αὐ-
των ημέραν
ἡμέρας,
οτι μανς
day.*

Christ in his day shall judge not after the sight of the eyes, i. e. not as things appear to sense and reason; nor after the hearing of the ears; i. e. according to the report of the world; but with righteousness shall be judge, i. e. He shall judge of things and

and persons as they are, and not as they appear. Interim, this is also another comfort; we haue the mind of Christ, 1 Cor. 2. last. the judgment of Christ, by vertue whereof we are enabled (in our measure) to judge of things and persons, as Christ himself judgeth.

No Xer.

A sixth branch of Information; 6 Branch
Is Chastisement a blessing when ac-
companied with Instruction? See
then, and admire, the Wisdom:
Power and Goodness of God, who
can make his people better by their
sufferings! Who knows how to
fetch oyl out of the scorpion, to ex-
tract gold out of clay? to draw the
richest wine out of gall and worm-
wood? that can turn the greatest
evil of the body to the greatest good
of the Soul? the Curse it self into a
Blessing? that can make the withered
rod of affliction to bud, yea to bring
forth the peaceable fruits of righteous-
ness to them that are exercised thereby?
Behold I shew you a mystery; Six
brought Affliction INTO the world,
and God makes * Affliction to carry sin
OUT of the world. Persecution is

To shew
the wis-
dom, pow-
er and
goodnes
s of God.

Is. 27. 9.

By this
that the in-
quiry of
Jacob be
purged, and
his is all
the fruit to
take away
his sin.

Juſt Mar.
tyr. in
Apol.

Patriam
habet Deus
adverfus
bonos viros
animalium &
illorum forti-
ter amat.

Sen. cur
bonis viris
mala acci-
dunt?

Heb. I 2.6.

Isa. 57.17
1 Cor. II,
32.

Vicibus res
disposita
est, lugea-
mus itaq;
dum Ehb-
nici gau-
dent; ut
cum lugere
capeint,

&c. Tert.
I. de Spec-
tac. c. 28

but the pruning of Christ's Vine, &c. The Almond tree is made fruitful by driving nails into it, letting out a noxious gum that hindereth the fruitfulness thereof. God never intendeth more good to his children than when he seems to deal most severely with them. The very heathen hath observed it to us; God doth not love his children with a weak womanish affection, but with a strong masculine love; and had rather they suffer hardship then perish: Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. God will rather fetch blood, then lose a Soul; break Ephraim's bones, then suffer him to go on in the frowardness of his heart. Destroy the flesh, that the spirit may be saved in the day of the Lord Jesus. We are chastened of the Lord, that we should not be condemned with the world: His Discipline is made up of severity and love; he doth chaste, but he will teach also, that so his children may inherit the blessing: the discipline is sharp, but the end is sweet. Bless the Lord O my Soul, and all that

is within me bless his holy Name :
Bless the Lord O my Soul, and forget
not all his benefits.

Seventhly , It shews us , That a 7 Branch
suffering condition is not so formi- Inform.
dable a thing as flesh and blood doth S ffrings
represent it : It is ignorance and un- not dread-
belief which slandereth the Dispens- ful, as Na-
tions of God, and casteth reproach ture ap-
upon the Cross of Christ. prehends.

He that
heard the words of God, which sam
the vision of the Almighty, having
his eyes opened, could by way of
holy triumph ask this quellion, *Why*
should I fear in the days of evil? Pla. 49.5:
q. d. what is there in an afflicted
estate so much to be dreaded ? let any
man shew me a reason , and I will
give way to fear and despondency.
And that is more observable which
follows ; *When the iniquity of my
heels shall compass me about ?* This
is an addition of the greatest weight
and wonder imaginable : the mean-
ing is, when my transgressions pur-
sue me so close, that they even tread
upon my heels as it were ; when sin
it self hath brought me into the
snare , when God is correcting me

for my iniquities: why truly (Christians) that's the thing which *a child of God* doth most of all tremble at, to consider that he hath sin'd himself into a suffering condition. In sufferings purely *Evangelical*, viz. *persecution for righteousness sake*, a gracious heart can see (many times) more cause of *rejoicing* then of *perplexity*, and look upon them as a *gift* rather then an *imposition*; but afflictions and miseries, which *sin brings* upon a man, seem to be *judicial and penal*, and carry a face of *wrath* rather then of *love*; I, but observe it, even in these the *Psalmist* can see no just cause of fear; *Wherfore should I fear in the days of evil, when the iniquity of my heels shall compass me about?* See, when sin and sorrows besiege him on every side he is *fearless*, and knows no reason to the contrary, unless any one can tell him what it is; How so? surely upon the same account in my Text, because *David had a God that could teach as well as chastise*; and therefore, though *sin were as poysen in his cup of affliction*,

etion, yet divine teaching could antidote that poysen, and turn it into a cup of blessing unto him; Thy rod and thy staff comfort me.

Pla. 23. 4.

O that the children of God in affliction, or entering upon sufferings, would sit down and dwell upon this Consideration, The fruit and advantage which God knoweth how to bring out of all their sorrows, even the peaceable fruits of righteousness; This would keep them from uncomely despondencies, and dejections of spirit; For this cause we faint not (saith the Apostle;) for what cause? while we look not at the things which are seen, but at the things which are not seen; that is to say, not at the visible sufferings, but at the invisible fruit and advantage of our sufferings;

This holds up head, and keeps up heart; Rom. 5. 3. and maketh the Soul not only to be patient, but to glory in tribulation; Pericula non respicit.

Knowing that tribulation worketh ^{Martyr,} experience, and patience experience, and ^{robus re-}experience hope; and hope maketh not ^{spicit.} ashamed, because the love of God is ^{Basil. ad} sbed abroad in our hearts by the Holy ^{40 Mar-} yr.

Ghost which dwelleth in us. This is the way to counterpoise the temptation; and in the conflict between the flesh and the spirit, to come in to the succour of the better part.

3 Branch
inform.
Why we
stay so
long un-
der affli-
ction.

Ps. 125.3:

Eightly, It shews us the reason why God doth keep some of his people so long under the Discipline of the Rod. Truly God doth not only bring his children into the School of affliction, but many times keeps them long there; The rod of the wicked indeed shall not (ALWAYS) rest on the back of the righteous; I, but it may lie long, for months, for years, for many years together; seventy years were the Jews in the house of Correction at Babylon; four hundred years in the brick-kilns of Egypt; Story and experience will serve in instances without number. Hence you have the people of God so often at their How-longs in their sufferings, Psal. 6. 3. But thou O Lord, HOW LONG? Psal. 13, 1, 2. HOW LONG wilt thou forget me O Lord for ever? HOW LONG wilt thou hide thy face from me? HOW LONG shall I take counsel in my soul? HOW

HOW LONG shall mine Enemy be exalted over me? In this Psalm where my Text is, **HOW LONG** shall the wicked, **HOW LONG** shall the wicked triumph? twice **How long**, before he can vent his complaint; and yet again the third time, **HOW LONG** shall they utter and speak hard things? **HOW LONG**, cries Jeremiah, shall I see the standard, and hear the sound of the trumpet; and Zechariah, O Lord of Hosts, **HOW LONG** wilt thou not have mercy on Jerusalene, and on the Cities of Judah? The Souls under the Altar, Revel. 6. 10. cry with a loud voyce, i. e. in much anguish and agony, **HOW LONG O Lord, holy and true,** doſt thou not avenge our blood on them that dwell on the Earth? Verily God doth keep his people (sometimes) so long under their pressures, that they begin at length even to give themselves up to despair, and to conclude they shall never see deliverance. Thus you find not only the common multitude of the Jews in the Babylonian captivity, concluding desperately, **Our bones are dryed, our hope is lost,** Lim 3. 53

we are cut off for our parts; dry bones may as well live, as our captivity have an end; but even the Prophet Jeremias himself (whether in his own person, or in the name of the whole Church I know not) possibly both,) They have cut off my life in the dungeon, and cast a stone upon me; He seems to himself to be in the condition of a man that is dead and buried, and the grave-stone rould to the mouth of the Sepulchre; a Metaphor expressing an hopeless and desperate condition; yea hence it is, that when deliverance is nigh, they cannot believe it, though a Prophet of God, or an Angel from Heaven, should report it; Thou shalt arise and have mercy upon Zion; for the time to favor her, yea the set-time is come, sings the Prophet Daniel, or some other that lived near the expiration of the seventy years captivity; and yet in the mean time the Jews reply as before, Our bones are dried, our hope is lost, we are cut off for our parts; q. d. tell not us of Gods arising, &c: we shall never see Sion again, we are but dead men; Ob-serve

serve it by the way, They that would not believe *the captivity* while it was in the *threatening*, *Hab. 1. 5.* would not believe *deliverance* when it was in the *promise*; A just judgment upon them, that they that *would* not believe God *threatening*, *should* not believe God *promising*. But that's not all; Deliverance was so *incredible* after so long a *captivity*, that they could not believe it *when they saw it*; When the Lord turned again the cap- *Psa. 126.3* tivity o' *Zion*, we were like them that dream; They knew not (as it fared with Peter, half awake, and half asleep, *Act 12. 9.*) whether it was true, or whether they saw a vision only; Is this a real deliverance? or are we in a dream only? Our Saviour tells us, that when the Son of man shall come (i. e. with particular deliverances to his Church) he shall not find faith on the earth; there will not be faith enough in the people of God to believe it, by reason of the long pressures and persecutions that have been upon them.

Now, I say, what is the reason that God suffers affliction to lie so

long upon the backs of his children ; Truly one reason is, because they have lived long in sin ; they have been long a sinning, and therefore God is long a correcting : God puts them to THEIR How-longs, because they have put God to HIS How-longs.

Exod. 6. 28. HOW LONG refuse ye to keep my Commandments, and and my Laws ? HOW LONG

Num. 14. will this people provoke me ? and 11.

HOW LONG will it be ere they believe ? Jerem. 4. 14. HOW LONG shall thy vain thoughts lodg within thee ? Hosea 8. 5. HOW LONG will it be ere they attain to innocence, &c. And truly if they have made God complain of THEIR How-longs, no wonder if God make them complain of HIS How-longs. But then again, another and the main reason is, because the work is not yet done ; they do not receive Instruction by their Correction, else affliction would quickly cease. God giveth not a blow, he draws not a drop of blood, more then needs,

1 Pet 1. 6. For a season, if NEED be, ye are in heaviness ; if there be heaviness, there-

there is need of it ; and if heaviness continue long, there is need of it. It is not to gratifie their *Enemies* that God keeps them so long under their lash, but to teach them ; nor that God afflicts willingly, &c. but that he Lam. 3.33. may do them good in their latter end ; that by the rod of Correction he may drive out that folly which is in their hearts : And when that is done, then they shall stay no longer for their deliverance ; then God opens the prison doors , and throws the rod into the fire ; and infinite mercy it is , that they are not delivered till they are bettered ; that God will not cease chastening till they are willing to cease sinning ; saying , I have born affliction, I will offend no more ; that which I see not, teach thou me ; and if I have done wickedly, I will do so no more.

Ninthly, take notice from hence, what unteachable creatures we are by nature , who will not set our hearts to receive Instruction till we be whipt to it by the rod of correction, and hardly then neither ; unless God multiply stripes, it is not multiplying.

^{9 Branch}
inform.
No. v un-
reachable
we are by
nature.

^{12.28.10.} *Tippling of precepts that will do us good; there must be stripe upon stripe, and affliction upon affliction, as well as line upon line, and precept upon precept, or else it is in vain: we are so brutish, with Ephraim, that we make God spend his rods upon us; and when all is done, God must turn us by main strength, or else our folly will not depart from us.* This is a *lamentation*, and should be for a *lamentation*: We would say, that were a very bad child that will be taught no longer then the rod is upon his back! such are we; we are so indocible that we put God to it, as it were to study what methods and courses to take with us. *How shall I do for the Daughter of my people? I will melt them and try them, &c.* Well, let us judg our selves, and justify God.

to Branch
Info m
How much
good hearts
love: In-
struction.

Tenthly, and lastly, It sheweth us on the contrary, *How much gracious hearts are in love with the Word*, for the improvement of their spiritual knowledge, wherein they can put such an estimate upon their sufferings, and account that their blessing

blessing which other men call their misery ; BLESSED is the man whom thou chaffest and teachest. The Psalmist in another place speaketh very warmly to this purpose ; It is good for me that I have been afflicted : why ? that I might learn thy Statutes : He loveth the Word so dearly, that for the Words sake, he is in love with affliction : The whip, the rod, the prison, the wilderness, any thing, is precious that brings Instruction with it. Carnal people can be content to dye in their ignorance, so they may dye in their nest ; whereas gracious hearts think not much to go to School to a Bride-well ; and even while the blood is running down the back, can say, it is good, because they are taught by it. O the different account that Grace and Nature make of the same Dispensation ! It is proud disdain to scorn to be taught by the lowest of Gods Usiers : The treasure is precious, though in an earthen vessel : There is none too old, none too wise, none too high, to be put into the meanest School on this side Heaven.

*Vilis sepe
cadus no-
bile nectar
habet.*

I have done with the use of Information; I come now in the second place to the Use of Exhortation.

use Exhort.

I Branch
Exhort.
To them
that are
free from
sufferings.

- 1. Such as are yet free from sufferings.
- 2. Such as are under sufferings.
- 3. Such as are come out of a suffering condition.
- 4. Parents in reference to their children.

The first branch of Exhortation is to such as through the patience and forbearance of God are yet free from chastisement and affliction; The Candle of the Almighty doth shine in their Tabernacle, and they wash their steps in butter, &c. Why now, would ye prevent chastisement and keep off the strokes of divine displeasure from your selves or families? Let me commend unto you.

A twofold Caution from this Doctrine.

1. Study these Lessons well while ye are in the School of the Word.
2. Labour to be instructed by the chastisements and afflictions which you see upon other men.

First

First, If you would prevent ch-¹ Caution,
stisement, study these and the like To pre-
Lessons well, while ye are under the vent affi-
Teachings of the Word : Therefore cion li-
doth God send us into the School of bor to pro-
affliction, because we have been non- fit by the
proficients in the School of the Gos- Word.
pel ; because we will not hear the
Word, we force God to turn us over
to a severer Discipline, and to have
our ears bored with affliction, and then
saith God, now hear the rod, and
who hath appointed it. O my belo-
ved, labour, I beseech you, to profit
much by the Teachings of Jesus Christ
in the Gospel ; set your hearts to all
the truths and counsels of God reveal-
ed to you therein. The Gospel is
the model or platform of sound words, able to make you sound Christians,
wise to Salvation ; O let your pro-
fiting be made known to all men. In
special, set you hearts to those In-
structions or Lessons propounded in
the Doctrinal part of this subject ;
for the neglect whereof God is forced
to send his people into captivity, that
there he may teach them with the
bryars and thorns of the wilderness. In
particular.

i. Learn,

^{2 Tim. 1. 13}

Σωτήρας

οις ὑγι-

αρόντων

^{2 Tim. 2.}

23.

1. Learn, in the time of your peace and tranquility, to lay to heart the sufferings of the rest of your brethren that are in the world. Remember them that are in bonds, as bound with Heb. 3 13. them; Think of them that are in prison, whose feet are hurt in the stocks, and the irons do enter into their soul, with the very same affection and affliction of spirit, as if you your selves lay bound in chains by them in the same dungeon; put your Souls in their Souls steads; and content not your selves with those loose, and fruitless, and transient glances, which those that are at ease in Sion do usually cast upon men in misery; a cold Lord and filled. have mercy on them, and there's an end; Remember them that are in bonds, as bound with them; and that you may know you are not to confine your compassion to prisoners onely, it follows, And them that suffer adversity, &c. Learn to sympathize with all the people of God under any adversity whatsoever; hide not your eyes, and shut not up your bowels of compassion, from any that are in a suffering condition; and

and that upon this account, *As being your selves in the body*; If the duty respect thy brother, the motive respects thy self; thou art yet in the body; and while you remain in the flesh, you cannot promise your selves one hours exemption from troubles; but are exposed to the same common calamities which attend a state of mortality; as it is an argument of comfort to them that are in affliction, that their temptations, and tryals are common to men; God doth not single them out to encounter with unparalleled affliction, so on the other side it is an incentive to compassion to them that are free, to consider that they are liable to the same temptations; and therefore should measure out the same compassions to their suffering brethren, that they would expect in the same tryals; not knowing how soon the cup of trembling may be put into their own hand; to be sure, insensibleness of other mens miseries will hasten it; They put far away the evil day; they lie upon beds of Ivory, &c. eat Amos 6. 3; Lambs out of the flock, and Calves 4, 5, 6. out of the stall, &c. drink wine in bowls,

1 Cor. 10.
13.

Verse 7.

bowls, &c. i. e. they give themselves up to all manner of sensuality, and thereby drown the sense of their brethrens miseries; they are not grieved for the afflictions of Joseph; they lay not the affliction of the Church to heart, it never cost them an hours sleep, they abated nothing of all their sensual excesses; they never turn aside to shed one tear over bleeding Sion in secret; what follows? why, saith God, therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed; as if God should have said, As I live, because you have not pityed your brethren in captivity, you yourselves shall be led away captive, and the next turn shall be yours; and there you shall learn by experience, what it is to be plundered, and what it is to lie in chains; what is it to have cruel Task-masters set over you, what it is to want bread; you shall banquet it no more; you shall feel by sense what you would not feel by sympathy. And therefore, Christians set your hearts to the afflictions of the Church

Church and people of God ; it is the great duty which the times call for ; and I am afraid God is now visiting England and London for the neglect of this duty ; we are verily guilty concerning our brethren, in Germany, in Ireland, in England, and Scotland, &c. in that we saw the anguish of their souls, when they besought us, and we would not hear ; therefore is this distress come upon us ; We have not grieved their sorrows, nor wept their tears, nor sigh'd their groans, nor bled their blood : and therefore may fear, lest God should say unto us also, even unto us, *With the next that go into captivity, they shall go into captivity ; with the next that are plundered and spoil'd, London shall be plundered and spoil'd, with the next that shall be imprison'd, you shall be taken prisoners ; with the next that shall be slain with the sword ; you shall be slain with the sword ; your wives shall be made widows, and your children shall be made fatherless, and your dwellings shall cast you out, and be left desolate ; and therefore let us look to it, and know in this our day the things of our peace, before they*

they be hid from our eyes; Shew compassion, that you may not need compassion, or, if you need it, you may find it.

In like manner set your hearts to the other Lessons which God teacheth by his chastisements.

Prize Creature comforts more, and surfeit upon them less ; be more thankful, and less sensual ; especially prize a Gospel while ye have a Gospel ; prize it by its worth, that you may Amos 8.1. not prize it by the want ; prize it that you may keep it, lest you prize it one day when you cannot recover Hosea 5.6. it ; that's a dreadful word, They shall go with their flocks and with their herds to seek the Lord, but they shall not Amos 8.11. FIND Him ; And I will send a famine, not of bread, nor a thirst of water, but of hearing the Word of the Verse 12. Lord, &c. and they shall run to and fro, to seek the Word of the Lord, and Shall not FIND IT.

Study self-denial, meekness of spirit ; labour to discover the hidden corruptions of your own hearts, be still digging into that dunghill, you will find it a bottomless-pit ; The heart Jer. 17.9. is deceitful above all things, and desperately

ferately wicked, who can know it? I beseech the Lord search the heart. Oh entreat the Lord to discover your hearts to you.

Study Scripture-evidence for your interest in Christ; rest not in any evidence, which you will not venture your souls upon, if you were to dye this moment.

Labour to maintain sweet communion with God; to be able to say with the Apostle, and to say truly, Our communion is with the Father, and with his Son Jesus Christ; Make God your choice, and not your necessity, and labour to maintain such constant converse with him, that when you dye, you may change your place only, but not your company.

¹ Joh. 1.3.

Live up in the exercise of your grace; add to your faith virtue, to virtue knowledge, and to knowledge temperance, and to temperance godliness, and to godliness brotherly kindness, and to brotherly kindness charity; Be adding one grace to another, and one degree of grace to another, and one exercise of grace to another exercise of grace, that you may not put God to add affliction to

² Pet. 1.
5, 6.

to affliction, and sorrow to sorrow; while others are adding sin to sin, drunkenness to thirst, do you add grace to grace: Be stedfast and unmovable, always abounding in the work of the Lord, &c.

Job 22. 21. Acquaint your selves with God, and good shall come thereby. Study to know God more, and love him better: This is Life eternal, &c. Joh. 17. 3.

Hosea 6. 3. Then shall we know, if we follow on to know the Lord.

Hoc age. Minde, I beseech you, while you are in your strength and peace, that one thing necessary: there is but one thing necessary; there be many maybe's, but one must be: O take heed of industrious folly, and dis-spirit not your selves in the pursuit of trifles; minde your work.

Redeem the time, the dayes are evil: O that Christians would study the worth of time; value a day; say of every HOUR, yea of every moment, This is TIME: Redeem time while you have it: redeem time while time may do you good: Evil dayes are coming, wherein you will say, I have no pleasure in them. Yea, the dayes are

are evil; evil with sin, evil with sorrow: redeem the time to do good, to receive good, that neither you may be the worse for the times, nor the times for you: Happy shall that man be call'd, who contributeth not to the heap of the God-provoking abominations, nor receiveth impressions from the hypocrisy and prevarication of the present generation.

Study the sufferings of Jesus Christ: Resolve, with Paul, to know nothing but Jesus Christ, and him crucified: A due contemplation of the Cross will heighten Christs Love, and lessen your own sufferings.

And labour to get your conversation in Heaven: Looking for, and hastening to, or as the word signifies, * hastening, the coming of Christ: Say, Come Lord Jesus, come quickly.

^{12.}
απειδον-
τας τη πνε-
γοσιαν,
&c.

In a word, bre- { Sinfulness of Sin.
thren, study, and } Emptiness of the
study through- { Creature.
ly, the } Fulness of Christ.

And

And in
all these ,
and the like
Lessons, la-
bour for an

Inward	}	Teach-
Convincing		
Experimental		
Powerful		

Sweet

Abiding	}	ing.

Content not your selves, Christians, with a general, slight, superficial, unsavoury, powerless, flitting Knowledge : rest not in notions ; be not satisfied with expressions without impressions ; nor with impressions, that are not abiding impressions ; that are like figures written in the sand : this is the ruine of professors. Those professors , their names shall be written in the dust , who write divine instructions in the dust : at least, if God have a minde to do you good., expect that he should send you into the House of Correction, and there teach you with scourges, and write his Instructions in your blood.

And therefore if you would prevent so severe a Discipline, oh improve your time well in the School of the Word ; while you have the John 3 35. light, walk in the light, lest darkness

ness come upon you . while you sit under the Teachings of the Gospel, labour to get knowledge answerable to the means , and grace answerable to your knowledge. Thus much for the first Caution.

I come now to the second Caution, Labour to

tion.

If you would prevent affliction, Labour to
labour to be instructed by the chastisements which you see upon other men. God deals with his children as Tutors do with the children of Princes , whip them upon strangers backs. Thus God scourged Israel upon the back of the Nations round about ; Zeph. 3. 6. I have cut off the Nations , their towers are desolate, I made their streets waste that none passeth by, their Cities are destroyed, so that there is no man, that there is none inhabitant : SHORT WORK ! But their punishment , was Israels Caution ; I said , Surely thou wilt fear me , thou wilt receive instruction : The Worlds judgements are the Churches instructions , and God lookt that his people should have made that use of this practical.

L doctrine;

doctrine ; I said, Surely thou wilt fear me, thou wilt receive instruction : God had gracious ends in this dispensation ; his severity to strangers, was his tender mercies towards Israel ; he spared not the Nations, that he might have spared them, so their dwellings should not be cut off : God cut off the Nations, vers. 6. that he might not cut off Israel : Bebold (as the Apostle faith in another case, Rom. 11.22.) the goodness and severity of God ; severity to the Nations, but goodness towards Israel, had they continued in his goodness, had they received instruction by their neighbours destruction. And as God punisheth Israel upon the Nations backs, so God punisheth Judah upon Israels

Jer. 7. 12. back : Go ye now to my place in Shiloh, and see what I did to it, for the wickedness of my people Israel : Israels chastisements should have been Jerusalems teachings, and by their stripes she should have been healed ; for the neglect whereof God is highly displeased, and speaks concerning this in a very angry dialect ; And I saw when

when for all the causes whereby backsliding Israel had committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the Harlot also. *Jer. 3. 8.*

God took it ill, that Jerusalem should slight the kindness of such a Caution, and despise the counsel which was written to her in her sisters blood; q. d. I would have made Jerusalem wise by Samaria's harms, and taught her by a rod which she only saw: but she feared not; she hardened her heart through unbelief, and either would not understand the Caution, or dared me to my face to do my worst, while by her shameless whoredoms she went on to provoke me to jealousy. This hasteneth that judgement upon her self which she despised on others; Judah must feel Israels rod, because she would not hear it; As Israel must suffer those judgements on the Nations which she would not improve; by those very Nations by whom she would not be instructed, she must

be destroyed, Zeph. 3. 8. So Judah must feel what she feared not at a distance; she that would not tremble at her sisters divorce must suffer divorce her self, and be judged as women that break wedlock, &c. Ezek. 16. 38. And bear her own shame for her sins that she had committed more abominable then they, vers. 52.

Beloved Christians, if we would prevent the like severity, let us take heed of the like security; God hath been a long time scourging England upon Germanies back, and upon Irelands back, and upon Scotlands back; God hath for these many years scourged London on the back of all the Cities and Counties round about; and God doth dayly scourge every one of us in particular upon the back of our suffering brethren, in divers kinds; his design is, that we should fear him, that we should receive instruction; If we altogether fail his expectation, we may fear that the same rods are preparing for our backs, wherewith they have bled, yea that their rods

rods shall be turned into scorpions to us ; we sin worse than others, when we sin those very sins for which others have been punish'd before our faces, and add contempt to their transgressions ; and how just will it be with God, if as we aggravate their sins, so He aggravate upon us their plagues ; that we that would not be bettered by Gods warning pieces should be destroyed by Gods murdering pieces ; that we that would not see and learn, should feel and perish ; even particular judgments should be our documents ; Remember Lot's wife ; her pillar of salt should season our hearts, that when the judgments of God are abroad in the Earth, we that are the inhabitants (not of the Earth only, but) of Sion also, may learn Righteousness. Even those judgments which the Magistrate doth execute by Gods appointment, are chiefly for caution to standers by, that others may hear Deut. 13. and fear, and do no more any such wickedness, &c. How much more those judgments which the Lord himse,"

bimself doth execute ? vid. Psal. 64. 7, 8, 9, 2 Pet. 2. 6. When the father is correcting one child, the whole family should fear and tremble.* *Go to my place in Shiloh;* saith God to the Jews, *and see what I did to it for the wickedness of my people Israel.* If we would learn by other mens sufferings, we should prevent our own; this is the way to prevent sufferings.

* Jer. 7. 12. The Lord make us wise to Salvation.

I come to the second branch of Exhortation, &c.

To such as yet lie under affliction, and the chastisements of the Almighty.

Take notice, O thou afflicted Soul, what Gods design is in afflicting of thee, and make it thy design, namely, that thou mayst be taught, that correction may be turn'd into instruction; bear the rod, and who hath appointed it.

It is the great mistake and folly of men, that they make more haste to get their afflictions removed than sanctified; *The captive exile hasteneth that he may be*

**a Branch
of Exhort.
to such as
are under
affliction.**

**Take no-
tice of
Gods de-
sign.**

Mic. 6. 9.

Isa. 51.14.

be loosed, that he should not dye
in the pit, &c. q. d. men would fain
break prison, or leap out at the
window, before God open the door;
But this their way is their folly:
so the following words imply;
*But I am the Lord thy God that di-
vided the Sea, whose waves roared,
the Lord of Hosts is his Name;* q. d.
Men would fain be delivered, but
they take not the right course;
Deliverance belongs unto me, *I*
'am the Lord thy God that divided
'the Sea, and made it a way for my
'ransomed to pass over, and that
'when it was most tempestuous,
'when the waves thereof roared:
*'When I will deliver, no obstruc-
'tion can stand in the way; and yet*
'Israel now in captivity will not
'look to me: I am the Lord of
'Hosts, that have all the Armies in
'Heaven and Earth at my command;
'and yet when they are besieged
'with troubles and dangers, I can-
'not hear from them, they run to
'the creature, and neglect God; or
'if they cry to me in their distres-
'ses, it is for deliverance only, but

Verse 15.

' not for teaching, though I have
 ' put my words in thy mouth, vers. 16.
 ' that is I have given them my Laws
 ' and Statutes, wherein I have made
 ' known my design in affliction,
 ' why I send them into captivity,
 ' namely, that there I might
 ' TEACH THEM; that I might
 ' humble them, and prove them, and
 ' make them know what is in their
 ' heart. This is the shortest way
 ' to deliverance, and in this path if
 ' they had trod, I would have plant-
 ' ed the Heavens, and laid the foun-
 ' dations of the Earth, vers. 16. even
 ' the NEW HEAVENS and
 ' the NEW EARTH of Jerusa-
 ' lems Restoration, and have said to
 ' Sion, Thou art my people, in the same
 verse. This is Gods method wherein
 he will own his people, and wherein
 if they meet him, they shall not stay
 long for their deliverance.

And therefore be wise, O thou
 afflicted, tossed with tempest, and not
 comforted, be instructed, lest Gods
 Soul depart from thee; make more
 haste to be taught, then to be deli-
 vered; and chuse rather to have
 thy

154. 11.

thy affliction sanctified, then removed; that is observable in Elihu's Speech: *Hypocrites in heart heap up Job 36.13: wrath (i. e. add to their own calamities) why? they cry not when bindeth them. Why as it is, Job 34.32. That which I see not, teach thou me; if I have done iniquity, I will do no more.*

Consider,

1. That this is God's design, that he might teach thee by his chastisements, and if thou crossest God's design, it is just with God to cross thy design; if thou wilt not let God have his end in instruction, he will not let thee have thy end in enlargement, The only way to retard deliverance, is to make too much haste to be delivered; and he that believeth will not make haste.

1. If we cross Gods project, God will cross ours.

2. Consider, That bare deliverance is not the Blessing: I told you before, that deliverance alone is but the fruit of common bounty; I tell you more now: Deliverance alone may be the fruit of the Curse; a man may be delivered in wrath, and not in love; Deliverance from one affliction may but make way for another;

2. Deliverance is not the Blessing.

for a greater : Affliction may return, like the unclean spirit, with seven more worse then it self; So God threatens an unteachable people ; If by these things ye will not be reformed, but will walk contrary to me, cross my design in my chastisements, then

Levit. 26. 27, 28.

Levit. 26. Will I walk contrary to you, I will cross your design and instead of deliverance, I will punish you yet seven times more for your sins. The blessing of correction is instruction ; O let not God go till he bless thee. It is a sad thing to have affliction, but not the blessing of affliction ; to feel the wood of the Cross, but not the good of the Cross ; to taste the bitter root, but not the sweet fruit of a suffering condition ; the Curse, but not the Cordial. Truly in such a case one affliction may not only make way for another, for more, for greater ; but affliction here may make way for damnation hereafter ; and as one saith wittily, — by all the fire of affliction in this world, a man may be but per-boild for Hell. And therefore mind instruction, study the Lessons of a suffering

It is sad to have affliction, but not the blessing.

suffering condition, *ut sap.* and be importunate for nothing so much as to be taught of God; and to be taught not with a *common* teaching, but that *special*, *Covenant*, *saving* teaching, which *changeth* the Soul into the *nature* of the *Truth*, and makes the Soul *holy* as it is *holy*, and *pure* as it is *pure*, and *heavenly* as it is *heavenly*; *He* for our profit, that we might be partakers of his *holiness*,

Heb. 12. 10

Third Branch of Exhortation,

To them that are come out of affliction and fiery tryals; Sit down, Christian, and reflect upon thy self, return in upon thine own heart, examine thy self; Have teachings accompanied chasfisements? hath the rod budded? cast up thy accounts; What hast thou learned in the School of Affliction? Not to go, over the larger Catechism of those twenty Lessons again, view the abbreviate; Hath God discovered to thee the sinfulness of sin, the emptiness of the Creature, the fulness of Christ? Is no evil like to the evil of sin? no good like to Jesus Christ?

3 Branch
of Exhort.
to such as
are come
forth of af-
fliction.

* Fornica-
tur animi
que aviri-
tur abs te
& querit
extirpate ea
que pio-
ra & liqui-
danor in-
venit nisi
cum redit
ad te Aug.
Confess. I.
2. c. 5.

Christ? is the world become an empty vanity, a mockery, a nothing in thine eyes? Canst thou say, it is good I have been afflicted? and canst thou point out that good, and say, This I had, this I have got by my sufferings; I know divine Truth more inwardly, more clearly, more experimentally, more powerfully, more sweetly, than ever; it hath a more abiding impression upon my heart?

I would speak a word.

1. To them that can evidence these teachings to their own Souls.

2. To them that cannot.

First, To those who through grace do find the fruit of affliction in the savory and saving teachings of God upon their hearts; let me by way of Exhortation commend a threefold duty to you.

Three du-
ties.

1. Study to be than'ful.
2. Labour to preserve the teachings of God upon thy spirit.
3. Learn to pray for them that are afflicted, and what to pray.

First,

First, Study to be thankful ; Hath i Duty, Thankful-
Cod taught thee as well as chastised ness.
thee ? O say with David, What The priv-
shall I render to the Lord ? For con- ledges of
sider how great things God hath done being
for thy Soul. taught as
well as
corrected.

1. God hath done more for thee, 2. It is
then if he had never brought thee better
into affliction and trouble, or then deliver-
if he had brought thee out the same ance.
day on which he sent thee in ; if he
had delivered thee upon the first
prayer that ever thou madest in thine
affliction, it had not been a compa-
rable mercy to his teachings of thee
by affliction ; Prevention and deli-
verance may be in wrath, *ut sup.* but
God never teacheth the Soul but it is
in love.

2. God hath doubled his mercy 2. It is a
and loving kindness to thee, he hath double, a
commanded deliverance and instru- multiplied
etion too ; a twisted mercy ; yea, as mercy.
Deliverance and Instruction were
the return of *Prayer*, a treble, a
multiplied mercy ; which should
greatly endear the heart to God, and
make it sing with *David*, *I will love*
the L.r.d, because he hath heard the
voyce

voyce of my Supplication, upon the return of prayer in a single deliverance, God expects the return of praise, Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me, how much more when he wreaths and twisteth his mercies one in another, ? double and treble and multiplyed mercy, calls for double and treble and multiplyed thankfulness; when God loads us with mercy we should load him with our praises.

3. a seal of Adoption.

Heb. 12.

ii.

*Psa. 89.31,
32, 33.*

H.b. 12.7.

3. Instruction is the Seal of God, which set upon Correction doth seal up Adoption and Sonship, to them that are exercised thereby; the children of affliction are, by Divine Teaching, sealed up the children of promise : If his children forsake my Law, speaking of Christs spiritual Seed, I will visit their transgression with a rod, &c. but my loving kindness will I not take away ; I will visit them with the rod, that is, I will teach them with the rod, it shall be a rod of Instruction to them, that is the childrens portion ; if his children forsake me, &c. God deals with

with you as with Sons. Behold oh thou Christian soul, God hath done that for thee in thy sufferings, which possibly be denied thee in thy prosperity, given thee an Evidence of thy Sonship; he hath made thy suffering time thy sealing time; and hath assured thee and brought thee Hos. 2.14: into the wilderness, and there hath spoken comfortably to thy heart. Thy Patmos hath been thy Paradise wherein he hath given thee his loves.

4. God hath consecrated thy sufferings by his Teachings: Afflictions have taken Orders as it were, and stand no longer in the rank of Ordinary Providences, but serve now in the Order of Gospel Ordinances, officiating in the holy garment of Divine Promises, and to the same Uses. What is the great end and design of the Promises? the Apostle tells us, 2 Pet. 1.4. There are given to us exceeding great and precious Promises, that by them we should be partakers of the divine nature, i. e. of gracious dispositions and qualities, which make the soul resemble

4. Sufferings are consecrated.

ble God, holy as he is holy, &c. this is the end of Divine Promises and Ordinances; and mark, what the Apostle Peter affirms of the Promises, the very same doth the Apostle Paul affirm of Gods chastisements, He for Heb. 12. 10 our profit, that we might be PARTAKERS Of His HOLINES: See, by virtue of divine teaching afflictions advanced to the same degree and office with Gospel Ordinances and Promises; so that what hinders, why we may not give those titles of honour to Afflictions, which the Apostle here gives to the Promises, and

To you is say, There are given unto us exceeding GIVEN ing great and precious Afflictions, not on'y to believe, but that by them we might be partakers of the divine nature, that is, made to suffer.

Phl. 1. 29. partakers of his holiness. See, O thou afflicted soul, by teaching God hath changed the very nature of affliction; He hath turned thy water into wine; a prison, a bed of sickness, into a school, into a temple, wherein he hath taught thee into his

5. The sufferer is own likeness.

5. As God hath consecrated thy sufferings, so he hath consecrated thee

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thee also by thy sufferings. As it is said of Christ, He made the Captain Heb. 2.10. of our Salvation perfect through sufferings : τελειῶσαι he consummated, or perfected ; Christ became a perfect Mediator by his passion ; the Cross was the complement and absolution of his Mediatory-office ; Transacta hence you hear him cry upon the sunt omnia, Cross, τίσελασαι; It is finished. And thus also may it be said of the members of Christ, they are perfected by sufferings ; Chastisement being coupled with teaching, is the Consecration and Consummation of the Saints : I fill up, saith Paul, that which is Behind of the afflictions of Christ in my flesh ; the after-sufferings of Christ. As Christ as a Mediator, so Christ as one Body, with his members, is complicated by sufferings ; I fill up that which is behind : Christ is not full till all his members have had their measure of sufferings ; You have need of patience, that when you have done the will of God, you may inherit the Promises. When we have done Gods will, all is not done ; there is somewhat to be

Joh. 19.30

C. I 1. 24.

τὰ ὑσπέν-
uala.

Heb. 10.36

be suffered, without which the Christian is not in a capacity to receive his inheritance; you have need of patience, sc. to carry you through the suffering part of your work, as well as the d^ring, that so being perfect, you may inherit the Promises.

6. Crown'd
with the
Blessing.
He is bles-
sed, quia e-
rudiuit ad
beatitudinem.
Greg. Mc-
ral. in Job
5. 17.

Lastly, By adding instruction to correction, God hath crown'd thee with the blessing: * Blessed is the man whom thou chaffest and teachest: God hath turn'd the Crown of thorns into a Crown of gold, and set it on thy head, and now brings thee forth wearing this Crown, and shews thee, as it were, to the world as a monument of free-grace, proclaiming before thee, Thus shall it be done to the man whom God will honour.

Well then, Christian, take up thy quid retribuam? sit down and consult with thine own Soul, what to render for so rich a mercy? and behold, it is resolved to thy hand: Psa, 50. 15. I will deliver thee, and THOU SHALT GLORIFIE ME: Behold God hath not only delivered,

ed, but taught thee, now therefore
he expecteth glory from thee.

Glorifie God,

Glorifie
God,
1. With
your lips.

1. With thy lips; I cryed to him with my lips, and he was GLORIFIED with my TONGUE: Let the lip of prayer be turn'd into the tongue of praise; make your tongues your glory, by proclaiming Gods glory; be telling what great things God hath done for you; say with David, Come and hear all ye that fear God, and I will tell you what he hath done for my Soul: abundantly utter the memory of his great goodness, make his praise glorious. Extol him in Psalms of Thanksgiving: Sing unto the Lord, O ye Saints of his, give thanks at the remembrance of his holiness: He that offereth me praise, GLORIFIETH ME.

Ps. 66. 1.

2. With
your lives.

2. Glorifie God with thy life, live his praise; hath God taught thee? If thou wouldest glorifie God, go and put all the Lessons which thou hast learned into print: shew forth the graces of him that hath called thee out of darkness into his marvelous light; print them in such

1 Pet. 2. 9.

the excel-
lencies.

a legible character, that who so ~~run~~^{con-} may read: *Lip-praise* is good, but ~~life~~^{Co-} *praise* is better; *He that offers* ~~me~~^{ea-} *praise glorifieth me*, and to him ~~that~~^{dr-} ~~ORDERETH HIS CONVER-~~^{sea-} ~~SATION ARIGHT~~^{kn-} ~~will I shew~~^{y-} *the Salvation of God*: It is good *Loquere ut* to speak so, that men may see; that *te videam*; standers by may be Gods witnesses and yours, that you are taught of God; and say, *Lo what hath God wrought?* how holily, and bumbly, and fruitfully, and self-denyingly do these servants of God walk since they came out of tribulation? Live so, that you may take off the scandal of the Cross of Christ, and bring men into love with a suffering

Mat. 516. condition: *Let your light shine before men, that they may see your good works, and glorifie your Father which is in Heaven;* * that you may be a little Heaven sparkling with bright stars of divine graces, as it was said of Joseph.

* *Cælum quoddam lucidissimi virtutum stellis exornatum.*

3. Be ready to teach others: It is a debt which thou owest to all thou conversest with; when thou art converted,

converted, strengthen thy Brethren.
Communicate what God hath
taught thee to thy yoke-fellow, chil-
dren, servants, friends, upon all
seasonable opportunities. Sanctified
knowledge is communicative; Free-
ly thou hast received, freely give.

* God never lighted this candle, that
it should be put under the bed, or ^{Mark 4.}
_{21.} under the bushel; the bed of plea-
sure, or the bushel of profit; but that
it may be put into the candlestick of
thy conversation, and so shine before
men, that they may see, and glorifie
thy Father which is in Heaven.
This is indeed to glorifie God. And
thus much for the first Duty. I
come to the second Duty; and
that is:

Labour to preserve the teachings ² Duty,
of God upon thy Spirit. Study how ^{To pre-}
to maintain that sweet gracious ^{serve a}
frame of heart into which God hath ^{good frame}
taught thee by affliction. It is the ^{of spirit.}
duty which Christians should pra-
ctise, as oft as they come from the
Word, or any other divine Ordi-
nance: When we come out of a
Sabbath, we should sit down, and
^{observe}

observe with what frame of spirit God sends us away from the Ordinance; If the Ordinance hath left no savory gracious impression upon the heart, to lie in the dust, and mourn, and commune with our own hearts, and lament after God: If there be an Ordinance-frame, we should rejoice in it, bless God for it, and labour to keep up such a frame upon the heart till the next solemn approach to God. Christians, how much more should this be our care and study when we come out of Gods furnace, that solemn Ordinance of affliction, to labour to maintain that melting frame of heart, that warmth and heat, that life and vigor which we have brought with us out of affliction. Look to your selves, that ye lose not those things which God hath wrought in you. To that end take a few Means or Helps.

2 John 3.

Means to
preserve a
good frame
of heart.

1. Be of-
ten per-
using your
Lessons.

First, Be often reading over the LESSONS which God hath taught you; frequently revive the remembrance of them in your heads, and work the impressions of them upon your hearts: Labour not only to say them

them without book, but indeed to get them by heart. I tell you Christians, you have need to take much pains with your selves, to keep the Teachings of God alive upon your spirits: For be sure of this, that you will finde a great difference between your hearts yet under affliction, and when the affliction is taken off; and without infinite watchfulness your hearts will be too hard for you: *The heart is deceitful above all things, and desperately wicked.* Jer. 17. 9. There is much of a Pharaoh-like disposition in every man, very prone to harden when the storm is over. It is sad and wonderful to consider, how a corruption will lie as if it were quite dead, while danger and death are before us, and how suddenly and powerfully it will revive; and without special take heed, betray the Soul, when the danger is over. That Caution which God by Moses gave the Israelites in the wilderness, may make every wise Christian to tremble: *I know their imaginations, which they go about* EVEN NOW, BEFORE I have brought

Deut. 31:
21.

brought them into the Land, which I swear. Their hearts were secretly projecting for their lusts, even while they were yet smarting under the rod: and in the howling wilderness they are forecasting how to satisfie sense, and serve their carnal interests, when they should come into the Land that flowed with milk and honey. Possibly, these were not down-right resolves; but saith the Lord, I know their imaginations: O my Brethren, we should harken to the whisperings of Lust in our own bosoms, and labour to suppress them; to crush the Serpent while it is in the shell; for if there be such floatings of sin in the imagination, while yet in durance, what projecting and contrivements will there be in the heart when liberty and enlargement shall present temptations and opportunities? And therefore keep we our hearts with all diligence: or as the Hebrew brasheth it, of all keepings keep our hearts, for out of them come the issues of life: and when the days of the affliction and trouble are gone, work

Prov. 4:23.

Hic fons
boni, et pec-
candi origo
Hieron.

Truths,

Truths, and Counsels received, frequently and fixedly upon your Consciences; that you may, like good Scribes, instructed to the Kingdom of God, bring out of your treasures things new and old; and have always in a readiness wherewith to oppose and check temptation, and may practise every Lesson which God hath taught you, in the season thereof.

Secondly, Renew, also, often upon your Souls, the remembrance of the sharpness and bitterness of the affliction: it will be a notable corrective to sensuality, and give check to sinful excesses.

The flesh will quickly grow wanton when it findeth ease; *Iesurun*, when the neck was got from under the yoke quickly waxed fat, and kicked: They soon forgot his works, they waited not for his counsel, but lusted exceedingly: WORKS and COUNSEL, CHASTISEMENTS and TEACHINGS were quickly forgotten, when once the affliction was over, They quickly forgot a barren wilderness, in a land that flow-

^{2. Help,}
Renew the
remem-
brance of
the affl.c-
tion.

^{Deut. 32.}
^{15.}
Psal. 106.

ed With milk and honey : They waited not for his Counsel; they grew weary of Counsel, when once free from Correction; and chose rather to walk by the dictate of their own lusts, then of Gods Laws, till at length God grew as weary (if I may so say) of counselling, as they were of being counselled : and gave them up to their own hearts lusts, to walk in their own counsels : That they that would not live by Gods counsels, should perish by their own. And therefore, you that are come out of the house of bondage, remember the sorrows of a suffering condition; set not your heart so much upon the pleasure of your present enlargement, as upon the bitterness of your former captivity. The Church found great advantage in it, when returned from Babylon : Remembering mine affliction and my misery, the wormwood and the gall; my Soul hath them CONTINUALLY in remembrance ; and what was the fruit of it ? it follows. And is bumbled in me : The meaning is this ; The people of God among the Jews

Psa. 81. 12.

Lam. 3. 19.

Jews (that desired to keep close to God after their great deliverance) experienc'd a serious and constant remembrance of those seventy years sufferings, to be an excellent preservative to that humble and gracious frame of heart, which God wrought them into, in their *captivity*: And yet that is not all; As remembrance of affliction preserved *Humility*, so *Humility* strengthened *Faith*: This I recall to mind, therefore have I HOPE: Tribulation wrought patience, and patience experience, and experience HOPE, &c. By the kindly operation of the remembrance of former Dispensations, she began to conceive good HOPE through grace, that God had not chastened Her in wrath, but in love; and that all her Tribulations were the fruit of the Promise, not of the Threatening; a Blessing, not a Curse. Go you and do likewise.

Rom. 5.3.

3 Help.
Remem-
ber all

Thirdly, Call often to mind the your un-
sad discourses and reasonings, the comely
fears and tremblings, which you carriage
have had in your bosoms in the in afflic-
tions.

times of trouble and distress : Thus the Church, Lam. 3. 17. I forgot prosperity : She had been so long in a suffering condition, that now she can scarce remember that ever she saw a good day in all her life ; and at length she sits down, and giveth herself up to despair; And I SAID, my strength and my hope is perished from the Lord ; She remembreth what unlieving conclusions she made in her affliction ; I SAID, &c. And so the Prophet Jeremiah, Vers. 54. Waters flowed over mine head ; then I SAID, I am cut off ; when he began to sink in the mire, he remembreth how his heart began to sink with fear ; he calleth to mind, what faithless language his heart spake ; I SAID, I am cut off.

Thus David, I SAID in my passion, &c. Psal. 31. 22. and 116. 11. and Jonah 2. 4. THEN I SAID, I am cast out of thy sight. Hezekiah makes a large narrative of what discourses he had in his own Soul, what time he had received the sentence of death ; and leaveth it in writing to all posterity ; Isa. 38. 9.

*THE

THE WRITING of Hezekiah Isa. 38. 9,
King of Judah, when he had been ²⁰ sick ; I SAID in the cutting off of
my days : what did he say ? truly
he uttered very strange complaints
for such an eminent Saint as he was ;
I shall go to the gates of the grave ;
I am deprived of the residue of my
years ; I shall behold man no more
with the inhabitants, of the world ;
mine age is departed ; and a great
deal more to that purpose ; The sum
whereof is this ; I shall dye, I shall
dye ; I must take my leave of this
world , and worms must eat my flesh
in the grave , &c. Such uncomely
words he uttered ; but he remembereth
them afterward , and is contented
to blame himself for them to all the
world ; he puts his fleshy complaints
in print , that he may humble him-
self , and caution , yea and comfort ,
others ,

And thus , Christians , should we
do ; we should call to mind our
SAIDS ; i. e. we should sit down
and recount the impatiencies and
short-spiritednesses , the marmar
and unbelief , the love of a present

world, the fear of death, the hard thoughts of God; all the irregularities and distempers of our own spirits, in the time of Tribulation; I said, I said, &c. Doubtless it would be of singular use, as, to humble our Souls, and to check corruption; so, to endear and preserve the Teachings of God upon your Souls; while you might tune Davids Thanksgiving (conceived upon some such like occasion,) *Good and upright is the Lord, therefore will he TEACH SINNERS in the way;* q. d. I sinned against the Lord in my affliction, by my impatience, unbelief, unhumbleness, &c. yet He was pleased, not altogether to leave me without the Teachings of his Spirit? not because I was good, but because He was good; not because I pleased HIM, but because Mercy pleased HIM; not because I was upright before Him, but because He was UPRIGHT; true and faith'ul to his own Promise, hath he done it; *Good and upright is the Lord, and therefore HE hath TAUGHT me, though I was a sinner, in the way.*

Fourthly,

Fourthly, Remember your Vows. & Means
When God, by the fire of affliction,
shew'd you your folly, discovered to
you the hidden corruption of your
hearts, and brought your ways and
doings to remembrance, which were
not good; you were ashamed, yea,
even confounded; and said, as it is
in Job, Lord, wherein I have done
wickedly, I will do so no more. But
take heed it be not so with you, as
it was with backsliding Israel, of
whom God thus complaineth; Of
old time I have broken thy yoke, and Jer. 2. 20.
burst thy bands, and thou saidst, I
WILL NOT TRANSGRESS:
q. d. I brought thee, hundreds of
years since, out of the Land of E-
gypt, out of the house of bondage, and
then thou madest me fair promises,
I remember the kindness of thy
youth, the love of thine espousals,
vers. 2. Thou saidst, I will do so no
more: Lord, I'll be covetous no
more, and idolatrous no more, adul-
terous no more; I will murmur no
more, I will no more depart from
thee, Thou art the Guide of my
youth. Good words, had she been as

good as her word: but Oh read what followeth, and tremble; when upon every high hill, and under every green tree, thou wandest, playing the harlot: i. e. no sooner her old heart and her old temptations met, but presently they fell into mutual embraces: and this is the temper of our hearts; for all the world;

* Nuper
me cujus-
dam amici
languor
admonuit
optimos esse
nos dum
infimi su-
mum, Plin.
cp. 26. 1. 7
ad Mar.

Psal. 66.
13, 14.

Psa. 56. 12.

* we are very good while we are in affliction, and promise fair; but no sooner the tryal over, but we forget Gods Teachings and our own Vows, and return into the same course and fashion of conversation as before. Now therefore, if you would preserve the Teachings of God upon your spirits, sit down, remember your vows; and spreading them before the Lord, say with David, I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. Lord, through grace assisting, I will be as reay to pay my vows, now I am well, as I was to make vows when I was sick, &c. THY VOWS are upon me, I will render praises unto thee. When you have made good

Vows,

*Vows, be as careful to make good
your Vows unto the Lord : Vow, and Psa 76.11.
P A Y unto the Lord your God.*

In the fifth place, If you would ^{5 Means,} preserve the teachings of God upon thy heart, attend constantly and conscientiously upon the Ministry of the Word. The truth is, the Word and the Rod teach the same Lessons. The Rod many times is but the Words REMEMBRANCER : And therefore as the Rod quickens the Word, so the Word (back again) will revive and sanctifie the teachings of the Rod : They mutually help to set one another with deeper impressions. And therefore hear WISDOM, watching dayly at her gates, waiting PROV.8.34. at the posts of her doors, if thou wouldest be blessed. It will be of a twofold advantage.

1. It will help your memories : As the Rod repeateth the Word, so the Word will repeat the instructions of the Rod ; the Gospel will bring to remembrance what you have learned in the School of Affection.

2. It will quicken affection : To
M 5 hear

Deut 5.25
26.

Verse 29.

6 Means,
Feed a
good frame
of heart.

hear that repeated by the still sweet
voyce of the Gospel, which before
God taught you in the voyce of
thunder, this cannot but affect, and
make you bespeak the Gospel, as
once the Israelites did Moses, Speak
thou unto us all that the LORD our
God shall speak unto thee, and we will
bear it and do it, but let us not hear
the voyce of God any more, that ter-
rible voyce of Judgment, lest we dye.
And certainly God will take it as
well at your hands as he did at Is-
raels, and will answer in some such
language, I have heard the voice of
this people, they have well said all
that they have spoken: O that there
were such an heart in them, that
they would fear me, and keep my
Commandments, that it might be well
with them, and that I might not bring
upon them such evils as I have done,
any more.

6. Be often feeding that frame of
heart which God hath taught thee
into: do by it, as thou dayly beggest
God would do by thee; Give it day
by day its dayly bread; Meditations
suitable to the nature of that grace
which

which thou wouldst maintain ; threatenings , promises , truths , Scripture considerations , agreeable to the Lesson : Take heed of feeding corruption with thoughts of the sweetness that is in sin ; take heed of starving grace by withdrawing from it suitable aliment. You will require the blood of your Infants that are starved at the Nurses hands ; Will not God be much more jealous over the births and issues of his own Spirit ? Meditate much upon the Sinfulness of sin, the Emptiness of the Creature, the Fulness of Christ, the exquisiteness of his Sufferings, the severity of the last Judgment, the torments of Hell, the joys of Heaven, the infinite Perfections of the Divine Nature, and the horror of Eternity. Rich in *Meditation*, and rich in grace.

*Meditatio
dictatio.*

7. And lastly, Be much in prayer. ⁷ Help. As it was not enough for God to make the first Creation, but he must uphold it by the word of his power, or else it would quickly have returned into its first Nothing ; so it is with the second Creation, Christ is the

Heb. i. 3.

Heb. 12. 3. the *Finisher* as well as the *Author* of grace; He that hath begun a good work in you, must perfect it; Stability onely comes from the unchangeable God; and therefore pray, that God would put of his unchangeableness upon you. Pray as

*Act. &
Mon. for.
777.*

Luther was wont to pray, Confirm O Lord in us what thou hast wrought, and perfect the work thou hast begun in us to thy Glory, so be it, which he seems to have taken out of Psal. 68. 28. Strengthen, O God, that which thou hast wrought in us. Pray that prayer which David prayed over that liberal frame of heart which God had formed in his people for the service of the Temple:

*1 Chron.
29, 18.*

O LORD God of Abraham, and Isaac, and Jacob our Fathers, KEEP THIS FOR EVER in the imagination of the thoughts of the heart of thy people, and PREPARE their heart unto thee; or * STABLISH their heart. Oh be earnest with God

Hosca 6.4. for stability of heart, that thy goodness may not be as a morning cloud, and as the early dew, but that it may (in some proportion) resemble the

Author.

*Author of it, and be Yesterday, and Heb. 13.8.
to day, and the same forever.*

In a word, By all these means and Possim ergo quod helps, and what other God hath sanctificata for this gracious end, labor, pluritus verbis plu- Christians, to be such out of your afflictions ribus etiam volumini- as you promised God and bus philosophi- your selves to be when you were in; pbi docere corantur ipse brevi. that neither God nor your own Souls cer tibi misericordia preci- may have cause to repent of your sufferings; that the fruit of chastening per se, ut talis esse sani may be [†] Repentance never to be unrepented of, i. e. * never to fall back again: Having in your troubles repented of your sins, take heed when you are delivered, that you repent not of your repentance; and he that doth not repent of his repentance new, shall never have cause to repent for his repentance hereafter.

And thus have done with the second Duty of those who through grace do find they have been taught by affliction.

I come now to the Third Duty.

Pray for the afflicted; and when you pray, say, Lord, teach them, as well as correct them, that they may be blessed. O pray thus for ENGLAND,

3 Duty,

Pray for the afflicted,
ed.

*LAND, she hath been a long time
 sorely chastised of the Lord, and yet
 hath been all this while like a Bullock
 unaccustomed to the yoke. O pray,
 Turn us Lord, and we shall be turned,
 thou art the Lord our God. Pray,*

Luk. 19. 42 *that God would teach ENGLAND
 in this day of her visitation the things
 of her peace before they be hid from
 her eyes. O pray that we may be
 INSTRUCTED, lest Gods soul depart
 from us : If Correction go not forth
 into Instruction ; if England be not
 at length reformed by all the judg-
 ments of God upon her, she hath seen
 her best days, and may expect to be
 made desolate, a Land not inhabited ;
 there is no balm for our pain, nei-
 ther any Physician that can heal our
 malady.*

Jer. 6. 8.

Pray thus for all your friends, who
 are or have been in the furnace of
 affliction ; pray that they may come
 forth as gold purified seven times in the
 fire, that they may lose nothing there
 but their rust and dross. Pray, Lord,
 what they see not, teach them, and if
 they have done wickedly, let them do
 so no more. One great use which
 Christ-

Christians should make of reading the Scripture, is to learn from thence the language of prayer. And oh that the professors of this age would in this particular learn what to pray, and how to pray for their brethren in tribulation: O that they would censure less, and pray more, and instead of speaking one of another, speak more one to another, and one for another; that was only the good old way; THEN they that feared the Lord spake often one To another: But oh the tender, praying, healing, restoring SPIRIT, is departed; and if Christians stir not up themselves to call it back again, it is a sad presage that God is departing too; and Woe unto us when God departeth from us: We are like water spilt upon the ground, that cannot be gathered up again: We judge before we enquire, and reject before we admonish: Our Brethren (upon vain surmises) are to us as Heathens and Publicans, before we have been to them as Christians and fellow members: And this we think becometh us, and we take a kind of pride and contentment in it.

But

Mal. 3. 16.

Hos. 9. 12.

Gal. 6. 1. But oh to inform, to convince, to ex-
 Mat. 18. 15.hort, to pray, to put the bone that is
 16, 17. out, in joynt again, this, were done
Violentia like the Disciples of Christ; to shew
Sancta, op. our selves Christians indeed, Profes-
tabilitas ra- tors not of the letter, but of the Spi-
pina. rit, and would gain our Brethren in
 stead of blasting them. Consider what
 I say, and the Lord give you a right
 understanding in all things.

And thus much for such as are come
 out of affliction, and find that it
 hath been through free grace a
 teaching affliction.

Exhort. to But now secondly, To such as
 them that cannot evidence to their own Souls that
 have been chastening hath been accompanied with
 corrected, divine teaching in any Gospel-pro-
 portion, or at least are not deeply sen-
 sible of the want of it; here is a word
 of Exhortation for them, suffer it I
 beseech you; Roll your selves in the
 dust before the Lord; smite upon your
 thigh; sigh with the breaking of your
 loyns, and cry out with Ephraim,
 Thou hast chastised me, and I was
 chastised, as a Bullock unaccustomed
 to

to the yoke : I have felt the blows of Reader,
 God, but that is all ; I have received excuse the
 no more instruction by all my correct- frequent
 ion, then a brute beast ; or if I had, use of this
 I have quickly lost it ; it is fled like a Scripture,
 bird, from the birth, and from the ^{Nunquam}
 womb, and from the conception : It is ^{satis disci-}
 like the untimely fruit of a Woman ^{ur, quod}
 that never saw the Sun. Truly thou ^{nunquam}
 hast cause to sit down, and even ^{satis dici-}
 for thy affliction again : God had put ^{tur ; this}
 himself into thy hands (as it were,) ^{cannot be}
 and thou hast let him go without ^{too often}
 THE Blessing ; the blessing of ^{spoken,}
 saving Instruction : how mayst thou ^{which can-}
 even wish (I say) O that I were in ^{not be suf-}
 prison again, in my sick bed again, in ^{ficiently}
 banishment again, & sic in cat. How- ^{learned.}
 ever, humble thy self greatly before ^{Sen. Epist.}
 the Lord, and wrestle mightily for ^{Hosea 9. 11.}
 the AFTER TEACHINGS ^{psal. 58. 8.}
 of God upon thy heart ; pray, Turn
 me Lord, and I shall be turned, for
 thou art the Lord my God ; what af-
 fliction bath not done, Lord do thou ;
 set Omnipotency on work, and it shall
 be done ; turn me, and I SHALL
 BE turned ; that so thy Soul may
 yet speak to the praise of free grace :

AFTER

Jer. 31. 19. AFTER that I returned I repented,
 and AFTER that I was instructed,
 I smote upon the thigh, I was ashamed,
 yea even confounded, because I
 did bear the reproach of my youth.
 Urge the Lord, as Sampson did after
 his victory, Judg. 15. 18. Thou hast
 given this great deliverance into the
 hand of thy servant, and shall I now
 dye for thirst, and fall into the
 hand of the uncircumcised? Say thou,
 Lord, thou hast given thy servant
 this great deliverance from danger and
 death, and shall I now perish for want
 of teaching, and go down to Hell
 among the uncircumcised? TEACH
 me thy way, O Lord, I will walk in
 thy truth : Unite my heart to fear thy
 Name. TEACH me to do thy will,
 for thou art my God, thy Spirit is
 good; lead me into the Land of up-
 rightness. In a word, desire the
 Lord that He would do all the work,
 and then take all the glory : Say,
 Lord, teach me as well as deliver me,
 and I shall be blessed.

The fourth and last Branch of Ex-
 hortation is to Parents and Go-
 vernours.

To

To exhort them in the education of their Children to imitate God; and that in two things.

1. In affording their children due correction.
2. Unto Correction to add Instruction.

First, Afford your Children due correction. It is the counsel of the Holy Ghost, CHASTEN thy son while there is hope, and let not thy Soul spare for his crying. Behold, God counselleth you that are Parents, or in stead of Parents, to do with your children as He doth with his; wisely to use the discipline of the rod, before vicious dispositions grow into habits, and folly be so deeply rooted, that the Rod of Correction will not drive it out. Error and folly, saith one very well, be the knots of Satan, wherewith he ties children to the stake to be burnt in locum in Hell; and these knots are easiest cut betimes; or if you should make the child bleed in cutting of them, let it not cause you to withdraw your hand; for so it followeth, Chasten thy son, &c. and let

I. Exhort.
Withold
not due
correction.

Pro. 19.11.

Pro 22.15
Mr. Trapp

in his

Comment.

on Prov.

in locum.

out.

not thy Soul spare for his crying : It is not only foolish, but cruel pity to forbear correction for a few childish tears ; to suffer the child to howl in Hell for sin, rather than to shed a few tears for the preventing of it. Foolish fathers and mothers call this love, but the Father of spirits calls it hatred : *He that spareth the rod, HATETH his son*, Pro. 13.

* Vald. ix
util r
valde per
nicio e sen-
tiet fil us
patris ten-
tatem, ut
possea iuste
sentiat Dei
severita-
tem. Aug.
in Ps. 50
* Ad intersi-
ciendum.
Pagn. de-
riving the
original
word from
the root

תַּבְדֵּל
which in
Hiph. sig-
to kill.

24. Surely there is nothing so ill spared, as that whereby the child is bettered, such sparing is hatred ; and because you hate your children in not correcting of them, they come afterward to hate you for not correcting of them : but that is not all ; * the parents lenity in this case makes way for Gods severity : Pity to the flesh is cruelty to the soul ; so the Hebrew may be rendred, * Spare not to his destruction, or to cause him to dye, that is, to occasion his destruction : The foolish indulgence of the parent may be, and often is, the death of the child, eternal death : Parents spare their children in their folly to the destruction both of body and soul. And this may help us

to expound that other parallel text,
Withhold not correction from the child, for if thou beat him with the rod he shall not dye : The meaning may be either, that correction will not kill him; the rod will break no bones; so preventing and reproofing at once the silly and sinful tenderness of fond parents, who think if they should correct their children, they would presently dye of it; they are as afraid to use the rod, as if it were a sword: * *Abraham feared not so much to sacrifice his son,* as such parents fear to chasten him. Nay, but ^{Antiqui patres ut D. o place-} faith the Holy Ghost, fear not correction, for behold, ^{rent admir-} the strokes of ^{tem filius e-} the rod are not the strokes of death: ^{tiam non parcebant;} it is but a rod it is not a serpent, take ^{nos autem} it into thy hand; it may smart ^{eos quos se-} it will not sting; To obviate the fear ^{cundum} of parents in this case, God himself ^{C. rynem di-} giveth them his word for it, *He shall* ^{ligimus eti-} *not dye;* This I say may be the meaning; by correcting thy child, thou ^{am tenui -} shalt not murder him. Or else (which ^{verborum} I rather conceive) the words may be ^{a speritate} a motive drawn from the fruit of correction; *Withhold not correction from* ^{in sequi non audemus.} ^{Greg. in} ^{I Sam. 14.} *the*

* Greg. Nyf.
in Cant.

Hom. 12.

* There is
a *usewys*
in the
words,
wherein
more is
understood
then ex-
preſt.

1 Cor. 11.

32.

Pla. 141.5

Ialgeia
nis in tra-
Seia A-
rist. Eth.
l. 2.

the child ; why ? *He shall not dye*, i. e. it may be, and (through divine bles-
sing accompanying it) is often a
means to prevent death ; it may pre-
vent the first and second death, to
which the child is exposed by the fin-
ful indulgence of the parent. The
word used in this place, saith one,
seems to note an *immortality*; so that
He shall not dye, is all one as if the
Holy Ghost had said. * *He shall live*
for ever ; the rod on the flesh shall
be a means to *save the soul* in the day
of the Lord Jesus ; *We are chastened*,
that we should not be condemned with
the world. Such smitings (as David
saith in another case,) shall be a kind-
ness ; and such rebukes are so far from
breaking the head, that they shall be
an excellent oyl which shall cure, and
give life. The very Philosopher could
say, *Correction is a kind of Physick or*
Medicine. Alas, our children are
sick, and crnel is that mercy which
will suffer them to dye, (yea eternal-
ly,) rather then disgust their palates
with a little bitter physick ? Apes
and Monkeys, they be in the forms
of men and women, who thus hug
their

their little ones to death ; *Paricides* *Pcrempores*
 rather then *Parents*, of whom we may *potius quam*
 say, as sometime the Roman Emperor
 said of *Herod* (when he heard
 that he had murdered his own son *us inter*
 among the rest of the infants in *Beth-* *puceros quo*
leem, that so he might be sure (as he *in Syria*
 supposed) to destroy the King of the *Herodes*
Jews,) surely it were better to be such *Rex Iudee.*
 peoples *swine*, then their sons. O *orium, infra*
 hateful indulgence ! merciless pity ! to *bimatum*
 lose a child for want of correction ! *jussit inter-*
 such parents throw both the rod and *fici, filum*
 the child into the fire at once ; the *quoque ejus*
 rod into the fire of the chimney and *occisum,*
 the child into the fire of Hell. This is *a t, melius*
 not done like God, for whom the *est Herodis*
Lerd loveth he chasteneth, and scourg- *parcum esse*
eth every son whom he receiveth : And lib. 2. c. 4.
 so doth every wisely loving Parent ; *Heb. 12.6.*
 He that spareth the rod hateth his
 son, but he that loveth him chas- *Pro. 13.24.*
 eth him betimes. As moths are
 beaten out of a garment with a rod,
 so must vices out of childrens
 hearts. And for want of this disci-
 plinary love, how have some chil-
 dren *incensed* their parents on their
 death-bed, yea at the *Gallows*? and
 how

*Predit nos
aliena per-
fidia paren-
tes sensimus
paracidas
Cyp. Ser.
de lap.*

how many do and will curse them in Hell, in some such language as Cyprian supposeth infants to complain of their parents who denied them Baptism; The treacherous fondness of our parents hath brought us into these torments, our fathers and mothers have been our murderers; they that gave us our natural life, have deprived us of a better; and they that would not correct us with the rod, have occasioned us now to be tormented with scorpions. O it would grieve the heart of the most unnatural parent in the world to hear the doleful complaints, and those hideous yellings of poor children in Hell fire, whom their fondnes hath sent thither, and oh that they would listen to them, before they themselves came into that place of torment, and there find no mercy, because here they have shewed their children so much. * The child goeth to Hell for his wickedness, and the parent many times for his mercy. Yea even in this life, how do many godly Parents smart for their fondness, because they will not make their children smart for their folly, + El-

* *Filius pa-
tris sentit
leritatem,
ut posse a
sentiat Dei
severita-
tem, &
Hoc Non
Solus Sed
Cum Dis-
soluto Pa-
tre. Aug.
in Psa. 50.*

and

and David would not so much as rebuke their sons : and God gave them both great rebukes in their sons : It is said of Eli, His sons made themselves vile, and he RESTRAINED them not : the Hebr. signifieth, He FROWNE D not upon them. Oh sad ! for want of a frown to destroy a Soul ! the Soul of a Child ! to smile a Child to Hell ! Consider of it ; I am much afraid, this unchristian, yea unnatural indulgence of Parents, is the fountain of all that confusion, under which England at this time reels and staggers like a drunken man : and for this very sin, (at least) for this among others, yea, and for this others, God is * visiting all the families of the Land, from the Throne to the poorest Cottage. Parents have laid the foundation of their own sorrows. their childrens ruine, and the desolation of the Nation, in the looseness and delicacy of their education, and yet are not sensible of it to this day : We have not corrected our children, and therefore God is correcting us in our children : We * have not cross'd them in their unlawful desires, and

N

therefore

^{t Vid.}^{brysoft. l.}^{3. adver-}^{sus vitup.}^{vite Monas-}^{sice.}^{1 Sam. 3. 13}^{Because}^{Eli restrai-}^{ned not his}^{sons ; their}^{sins de-}^{stroyed .}^{him and}^{his whole}^{family .}^{chrysoft. ut}^{sup.}^{* unde nos}^{mala innu-}^{mera perpe-}^{timur quo-}^{tidie ? nonne}^{ne quod fi-}^{liet nos tres}^{malos aspi-}^{rimus &}^{nos emen-}^{dare negligi-}^{gimus ?}

* God therefore God doth cross us in our makes our righteous desires ; We have walked children (even in this point, exceedingly) because contrary to God, and to his Discipline ; we have withheld and therefore God is walking contrary to us, and is punishing us seven times the rod from them. more for this iniquity. And therefore, Oh that Parents would at We gave length awaken themselves, to follow both the pattern and precept them too much rest, and therefore they of their heavenly Father ; who , as give us commands them to correct, if they none.

Pro. 29.17. love, their children. Withhold not Levit. 26. correction from the child ; for if Melius est perire in virga patris, quam in blandimentis perire prae-nit.

thou correct him with the Rod, he shall not dye ; If the Rod draw blood (should need be) it is ad salutem ; it is as the Physician deals with them to prevent a feaver ; a feaver of boyling passions here, and of boyling fire and brimstone hereafter ; it is to cure, not to kill ; yea, thou kill-est, if thou dost not wound ; and therefore again I say, withhold it not ; Give the rod unto thy child , and he will one day give thee thanks for it. Yea, it is worth observation, that the same word in the original, which is

is translated *withhold*, signifieth also to *forbid*; meeting with another *distemper* in Parents, who as they will not correct their children themselves, so also they *forbid others* to correct them, under whose *tuition* they put them: As if they were afraid their children would not have *sin* enough here, nor *hell* enough hereafter; they lay in *Caveats* against the means which God hath sanctified for their *reclaiming*. What *tears of blood* are sufficient to bewail this *folly*! You that are *godly-wise*, and *wisely loving*, take heed of it; and when you *commit* your children to others hands, do not in the mean while *hold* their hands; if thou judgest them not *wise*, why dost thou *chuse* them? if thou *chuse* them, why dost thou not *trust* them? Well then, if the rod be in thine own hand, *withbold it not*; if in thy friends hand, *forbid it not*. Certainly there is great *need* of this *duty*, which the Spirit of God doth frequently inculcate all along the *Proverbs*. I will conclude this branch of the Exhortation with inverting

the Counsel of our Saviour in this
sense; Be ye NOT MERCIFUL,

Mat. 5.44. that you may be the children of your
heavenly Father: for whom he loveth
be correcteth, and scourgeth every son
whom he receiveth. Go thou and
do likewise; and this shall be your
mercy and love to your children:
*He that spareth the rod, hateth his
son; but he that loveth him, chasten-
eth him betimes.*

² Exhort.
Add In-
struction
to Corre-
ction.

Eph. 6.4.

Secondly, You that are Parents,
or instead of Parents, If you would
have your children happy, Add In-
struction to Correction: imitate God
in this part of paternal Discipline
also; let Chastisement and Instruc-
tion go together: It is that which
the Holy Ghost urgeth upon you;
*Bring them up in the NURTURE
and ADMONITION of the
Lord:* There be two words relating
to both these Parental duties; *παιδεία, in * castigatione,* in the Chas-
tisement or Correction; and it is
added, of the Lord: that is, either
in the Chastisement, wherewith the
Lord exerciseth his children; or in
the Chastisement which the Lord

* Quia
Pater eru-
dit filium.
Bez.

com-

commandeth earthly Parents to exercise towards their children ; this is the first duty, of which already. And then there is another word, which holdeth forth the end and design of Parental Correction, and that is *en verbis*, in the Admonition and Instruction of the Lord; i. e. in Counsels and Instructions taken out of the Word of God, or such as are approved of by God ; The sum is this, That while we chasten the flesh, we should labour to inform and form the mind and spirit, by infusing right principles, pressing and urging upon their tender hearts counsel, reproof, and instruction, as the matter requireth. This is the duty of Parents, to imitate God, to let Instruction expound Correction ; and with a rod in the hand, and a word in the mouth, to train up their children to life eternal. A dumb rod is but a brutish Discipline, and will certainly leave them more brutish than it found them. Chastisement without teaching may sooner break the bones than the heart ; it may mortifie the flesh, but not corruption ;

extinguish nature, but never beget
Pro. 29. 15 grace; But the Rod and REPROOF
give wisdom. Instruction added to
Corre~~ction~~, as it makes excellent Christians,
so it makes good Children. There be parents that are severe and
curst enough to their children; they
spare for no blows; instead of break-
ing them of their wills (by a wise
and moderate correction) they are
ready to break their bones, (and their
necks too sometimes) in their moods
and passions; but they never mind
the other branch of Paternal Disci-
pline, sc. Instruction and Admo-
nition; of such Parents I suppose the
Apostle speaketh, Heb. 12. 9, 10. We
have had Fathers of our flesh, who
corrected and chastened us after
THEIR OWN PLEASURE; He
speaketh not of all Parents; but his
meaning is, there be such men and
women in the world, who are most
unlike to God; and in smiting their
children, rather please themselves
then profit their children; He for
our profit, but they after their own
pleasure, to give vent to their pas-
sion, and satisfy their vindictive rage
and

and *fury*; and when is that? truly when the *Rod* and *Reproof* do not go together; it is an argument there is more *passion* than *judgment*, more *lust* than *love*, in such chastisements. Such Parents do rather *betray* their own *folly*, than take a course to make their children *wise*; *The Rod and Reproof give wisdom*; neither alone, will do it; the *Rod* without *Reproof* will harden the heart, and teach the children sooner to hate the Parent, than to hate sin; and *Reproof* without the *Rod* will leave no impression; *Reproofs of instruction* are the way of life, or Corrections of instruction; a lesson set on with a whipping is best remembred: It is divine truth that must be the instrument of working saving grace in the heart; Sanctifie them with thy truth, thy Word is truth. It is the commendation of Timothy his Mother, that from his very infancy she instructed him in the Scriptures, which were able to make him wise to salvation. When there is a divine sentence in the mouth of the *Rod*, it brings *wisdom* and *life* with it.

Schola
Crucis,
Schola
Lucis.

Absque off
ficione
nulli willia
discunt.

Pro. 6. 23.

Job. 17. 17.

2 Tim. 3.

15. ann.

Cap. 1. 5.

Etiā in
Scripturis
debere in-
stūere li-
beros suis;
That Pa-
rents ought
to instruct
their chil-
dren in the
holy Scri-
ptures.

2 Tim. 4. 3.

And therefore, O that Parents would imitate the Father of spirits in this blessed art of Paternal Discipline: joyn the word of Instruction to the Rod of Correction; teach as well as chastise: Reprove, rebuke, exhort with all long suffering and doctrine: It is true, it is enjoyned Timo by as a Pastoral duty; but it is a true, that every Parent is a King,

a Prophet, and a Priest; A King, to govern and chastise; a Prophet, to teach and instruct; and a Priest, to offer up spiritual sacrifice to God, Prayer and Praise with and for the Family. O that every child might have cause to give their Parents that

commendation, which once Augustin gave his Mother, in reference to his Baptism: My mother, saith he, made it her business to make God my Father, — because she travelled with my everlasting salvation, with more tenderness and sorrow, then ever she did with my first birth. O that natural Parents could bespeak the fruit of their loyns, as S. Paul bespeaks his Galatians, My little

Illam a-
gis sat-
gebat ut tu
m hi pater
esses, quo-
niam sem-
piternam
salutem
charius
pariuebat
Confess.
I. i. c. ii

Gal. 4. 19. children, of whom I travel in birth again

again, until Christ be formed in you: that so they might rejoice in the second, more then ever they did in the first birth: Why, this is done by the Word and the Rod. *Correct thy son, and he shall give thee rest,* P. 29. 17^o *yea he shall give delight unto thy Soul; Correct! how? the 15. verse answers; The Rod and Reproof give wisdom; Thus give your Children correction, and they shall give you rest and delight.* Though correction for the present do not give them rest, for no chastening for the present seemeth to be joyous, but grievous; yet it will make them give you rest: and though correction doth not delight them, yet it shall make them give delight to you; 3 John 4. What greater delight then to see your children walking in the Truth! and to think thus with your selves, Quot dedi (not as Cassiodor expresseth it, that, *familiae ju-*
so many sons so many Counsellors to ^{venes, tot-}
the State, but) ^{reddidit} *that, so many* ^{curiae con-}
children God hath given you, so ^{sumptuaries.}
many children you have brought up
for God, and so many heirs for the
Kingdom of Heaven. Well, Chia-
stise

rise and teach them out of the Law of God, and thy Children shall be Blessed.

Which that they may, indeed, take one short CAUTION more; and that is,

Last Cau-
tion, Add
Prayer to
Instruc-
tion.

Add Prayer to Instruction. As Teaching should accompany Chastisement, so Prayer should accompany Teaching; God need use only the Rod and the Word; because the blessing is in his own hand, he can command a blessing; It is not so with us, As Paul may plant, and Apollo may water, but God must give the increase; so the Father may correct, the Mother may instruct, both may do both, but God must give the Blessing; and therefore Christian Parents, while they add Instruction to Correction, should

Ora & la-
bora.
Pray and
labour.

add Prayer to Instruction; Means are ours, Success is Gods; and therefore let us put the Rod into the hand of Instruction, Instruction into the hand of Prayer, and all into the hand of God. I knew a worthy gracious Lady (sometimes living in the City) who would never use the Rod; but (as

(as with much pious *Instruction* before ; so after) would cause the Child (if of capacity) or ever it stir'd from from the place , solemnly to kneel down and beg a blessing of God upon it. Go you, and do likewise ; Pray and teach your Children to pray, that God would so bless *Correction* and *Instruction*, that both may make you and your Children BLESSED.

Amen.



F I N I S.

